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THE
HIGHLAND
SPECTATOR:
OR,
OBSERVATIONS
ON THE
INHABITANTS

Of various Denominations in LONDON and
WESTMINSTER.

By JOHN BREUHOWSE, a Native of
the County of PERTH, in SCOTLAND.

*Eccles. vii. 25. I applied mine Heart to know the Wick-
edness of Folly, even of Foolishness and Madness.*

L O N D O N:
Printed for J. ROBINSON at the *Golden-Lion* in
Ludgate-street, MDCCXLIV.

[Price Two Shillings.]

THE

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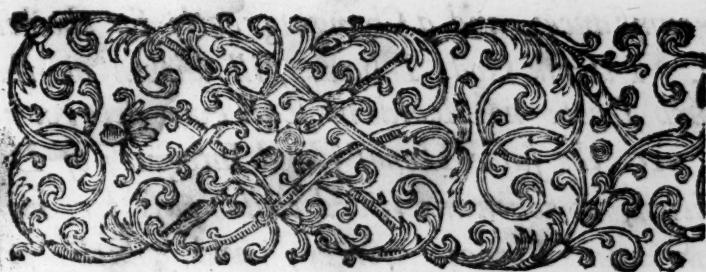
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To my worthy and much
honoured CREDITORS.

GENTLEMEN,

THIS humble Address to you comes from one, who had much rather never have had any Occasion to call you by the above Designation : But the over-ruling Providence of God, which cuts out the several Lots of short-sighted Men, according to his own extensive Views of Things, and not according to our narrow and ill-laid Schemes, or our sanguine Expectations, hath brought upon me those Misfortunes which reduced me to the Unhappiness of being an insolvent Debtor, and have sunk me down from the Station of a Trader, who could keep Servants under me, and had a fair Prospect before me of rising to flourishing Circumstances ; to that of a menial Servant of the lowest Rank, and have cut off from you all reasonable Hope of ever receiving Satisfaction for what I owe

you, without a considerable Revolution in my Circumstances, and a Change greatly for the better. I thank God, I have still within me that which I hope no Accident shall ever deprive me of, viz. the same Honesty and Integrity of Disposition, as when my Word could pass for more than ever I was worth; and which prevented me from taking any Advantage of Law against you as is much practised in our Day. I have saved for you these two Years last past a small Sum which is at your Service whenever you please; I have never, since my Misfortunes came upon me, passed one single Day without some anxious Thoughts about you. But I know, some Reflexions have been made upon me for settling some publick Accounts, and for giving a Letter of Attorney to a Gentleman here, empowering him transact my Affairs, when they went into Disorder. As for my settling those publick Accounts, you know, that they no Way interfered with my private Affairs, and had I applied any of the publick Money I had in my Hands, to the paying of private Debts, I had been guilty of a Breach of Trust.

As for the giving the Letter of Attorney to the Gentleman; I ought rather to be pitied than blamed in it; for I was driven to the cruel Necessity of doing so, or going to a Goal, where I must of Necessity have starved. As I intend soon to publish a full narrative of many remarkable

D E D I C A T I O N.

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remarkable Passages of my Life, I shall defer any further Account of these Matters till a convenient Opportunity offers for that Purpose, and shall then set this whole Affair in a clear and just light before you.

The following Sheets contain the Product of some leisure Hours, which my indulgent Master has allowed me to dispose of as I pleas'd; and I have determin'd to make them publick, with a View partly to the Good of my Generation, which may receive some Benefit less or more from them, contemptible as they are, if it please God to give his Blessing; and partly in the Hope of raising, by the Kind Assistance of good Friends, some small Help to lessen the Debts I owe; which are about 150 Pounds. I wish sincerely that the Merit of them were much greater, both on the Reader's Account, and on yours. Whatever I gain from this or any other Scheme I may engage in, shall always be very carefully kept for you; for I have no-body to care for, nor no other use to put Money to, but to that of paying my just Debts, which by God's Assistance, I yet hope to pay without Discount or Composition. I hope I shall never forget your Patience and Forbearance with me, nor shew myself in the least ungrateful to you. And, if divine Providence should not see fit to allow me the Happiness of getting rid of these my Debts; may He, whose Riches are inexhaustible, and

*who has by his Son, our glorious and exalted Redeemer, taught us to pray that "our Debts
" may be forgiven, as we forgive our Debtors,"
and hath assured us, that they who forgive others,
shall themselves be forgiven; may he, who can
do it without lessening his Stores, repay you
Tenfold. Amen.*

May 9, 1744. JOHN BREUHOWSE.





T H E
P R E F A C E.

TO make an Apology for the following Pages, which would satisfy all Readers, is not to be expected, if the Matter of them were never so exquisitely drawn up, the Thoughts never so judicious, and the Stile never so correct and elegant : Therefore what Sort of Apology must serve, where all these are wanting ?

The only one I can make, is, that my Intentions were good, and that my Nativity and Education were in a Country, where Religion was much in Esteem, and Vice in Abhorrence ; and the impious Principles and Practices of this great City, have made a great Impression upon my Mind, so that I was determined, out of Compassion to precious and immortal Souls, to offer
to

to the publick the following Pages, in Hopes that they being from one of my low and obscure Station, may be a Means to make those that have had greater Advantages in Education and other Circumstances of Life, to mind the Concerns of their Souls and Eternity, and to blush and be ashamed that they have laid themselves open to the Rebuke of one so much their Inferior, and that they have not remembered their Creator, and been more concerned about honouring the God of their Life, from whom all the Blessings they have received or can expect must proceed.

The Censures on the Book, called The Presbyterian Eloquence, are but short, but need little Apology, if it be considered that that Book is full of gross Falsities; and it hath been said, not without Foundation, that some part of that Book was made over a Bottle by some Atheists, that were Enemies to all real Religion, and particularly to the Presbyterians in Scotland, who had at that Time a great Deal of the Power of Religion among them.

The Account of the Church of Scotland is short, and cannot give the Reader a full Idea of a national Constitution, that is thought by many to be inferior to none of that Kind.

The Observations about the Church of England, are well grounded: But what Regard can be shewn them, seeing for many Years past there has been a Pamphlet published, entituled,

The P R E F A C E. ix

A Letter to the People of England, about the Church of England's withdrawing from the Principles of the Reformation; and 'tis observed that no Answer has appear'd. But I ought to recall, as it were, what I said in the Beginning of this Paragraph, seeing that Pamphlet may be justly said to be unanswerable, which mine dares not claim, except as to the Facts which are stubborn Things, and equally strong from any Hand.

The Vices of the Laity and Clergy are too open to be denied: The Mourners for their own Sins and of this wicked Nation, have Reason more and more to pray for Men of Spirit and Grace to be raised up, as in some former Ages, to contend earnestly for the first Principles of the Reformation, which now in a great Measure are falling to the Ground.

The three next Numbers, are upon serious and important Subjects; and, if the Consciences of the Readers are satisfied that they are agreeable to Scripture, they ought to be weighed and considered accordingly, and the Meanness of the Author be overlooked.

The Reader will see the Reasons of my taking the Liberty to speak upon these important Matters in Page 137, 142.

That which is said in Relation to the Church of Rome, may be thought at present very seasonable, after an Invasion designed by that perfidious Nation, that has been
long

x The P R E F A C E.

long the great Disturber of Europe, had been disappointed by the remarkable Interposition of divine Providence for our Defence and Safety.

If we look into the Holy Scriptures, we find that the Sins of the People of Israel were the only Reason of God's delivering them up into the Power of their Enemies; therefore we have great Need to return to the Lord by true Repentance and real Reformation, that our Iniquities may not be our Ruin :

The Nation, seems to all serious Christians, to be unaccountably stupid and wicked, when, after so many providential Deliverances, and threatened Judgments, we go on in gross Sabbath-Breaking, profane Swearing in our Streets, and abominable and bare-faced Lewdness, Drunkenness, Luxury, and Contempt of God, that were detested in this Nation at the Reformation from Popery; which are now a great Dishonour to God, and a Reproach to a Land where the Gospel is known.

'Tis left to the Consciences of those in Authority to consider whether they by their Negligence in their Office, and their own bad Example, do not greatly contribute to the Impiety and Immorality that reigns among us : and which, if Mercy prevent not, will be our Ruin.

I conclude with praying, that God may make this mean Attempt for our Reformation of some Use

The P R E F A C E. x;

Use, and engage those, who have been hitherto Strangers to the Power of the Grace of God, and unconcerned about their Souls, and true Religion, to a serious Consideration of their dangerous Condition; and that by Prayer and sincere Repentance they may forsake Sin, and turn unto the Lord; and may, by the Spirit of God, be led into the Knowledge of the Scriptures, which are able to make them wise unto Salvation, through Faith, which is in Christ Jesus. Amen.

Pater-noster-row,
May 9, 1744.

J. B.



The C O N.



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E R R A T A.

Page 5. line 9. for Conditions, *read* Condition. p. 7. l. 7. for has, *read* have. For Church-Wardens, p. 7. l. 9. *read* Elders : *As also* in p. 8. l. 2. and in p. 9. l. 30. and in p. 10. l. 15, and 18. P. 9. l. 1. after *Words*, *add*, or to this Purpose. p. 1. l. 10. after *Morals*, *add*, and Piety. p. 14. l. 25. after all, *read* some of. p. 19. l. 31. *read* many of the Church. P. 20. l. 28, *read* many of the People. P. 28. l. 28. *read* repeat for *read*. R. 53. l. 4. *dele* to be. P. 78. for extensive *read* extensive. P. 101. l. 27. *read* to mind. P. 104. l. 30. For unthinkful *read* unthinking. P. 110 l. 12. for Obscurity, *read* Obscenity. P. 125 l. 26. *add* of.

5 JY 62



T H E
 Highlandish Spectator's
 OBSERVATIONS, &c.

I. *A Brief Enquiry into a Book, intit-
 tled, Presbyterean Eloquence.*



HAVING had Occasion to peruse a Book, which is much in Vogue among a certain Sort of Readers, entituled, *Scotch Presbyterean Eloquence*, &c. I once had some Thoughts of honouring it with a full Answer: But being informed by some good Judges, that the whole Scope of it was levelled against God and Religion in general, rather than against any Absurdities which may have crept into any particular Church, I altered my Resolution, and determined rather to follow the Advice of King *Hezekiah*, (*Isaiah xxxvi. 22.*) which was, "Not to answer blasphemous *Rabshak.*" God himself having heard the Blasphemies

B

vented

2 *The Highlandish Spectator.*

vented by that Miscreant against himself, and his profane Clamours against his People of *Israel*, he charges both *Rabshakeb* and his Master, and sends his destroying Angel to cut off the whole *Affyrian* Army. From which Passage of Scripture I beg Leave to observe, that any Person who employs or encourages another to commit Sin, *viz.* Blaspheming, Swearing or Perjury, Murdering, Whoring, Drinking, profaning the Sabbath, despising Divine Ordinances, disturbing the Peace of Society, or any other Vice whatsoever, may expect that God will inflict equal Punishment upon them, with the Actors of that Immorality committed, as he charged *Senacherab*, who no Doubt had encouraged his Servant to make his Boast against God. The abovementioned blasphemous Railer ought to think of the Fate of *Rabshakeb*, whom he so much resembles; and all other Clamourers against Religion, either from the Press, or in private Conversation, ought to fear lest God himself give them a more effectual and more terrible Answer than any human Pen can draw up. It may be here objected, that the Author of the above scurrilous Libel has offered to prove his Assertions, which may appear a Presumption in his Favour; and make it probable that he knew this to be in his Power. But it may be answered, that he makes himself a Lyar in the same Passage; for he declares that there was nobody concerned with him, yet offers to prove some of his well-bred Assertions by Thousands concerned. Whether he could prove his Assertions or not, he has taken Care to manage it so, that nobody should oblige him

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him to prove them unless he pleased; having prudently kept his Name to himself, as a Secret he did not think the Publick worthy of: A Part of his Proceedings that, like the rest, has no great Air of Candor with it. He has taken Care to put together a Sett of Circumstances, which have a plausible Appearance and Face of Probability; names Persons and Places, but either keeps us entirely in the Dark as to the Chronology of his ridiculous historical Fragments, or when he does mention Dates, gives us such as are plainly inconsistent with Truth; which may justly bring the Veracity of all the Particulars related by him under Suspicion. He generally dates his Passages "last Year;" and his Book being printed in 1738, the Reader must conclude "last Year" to mean 1737. But where shall we find a King Charles, James, William, a Mrs. Dixon, a Welch, a Cargill, a Monerief, Pentland Hills or Magusmoore Preachings, in 1737. Let therefore the candid Reader from this Sample judge of the whole Stock, I mean, of this favourite Author's Sincerity and Love of Truth.

Thus much may serve as an Introduction to some following Particulars; the Author of *Presbyterian Eloquence*, &c. and his Book being, in my humble Opinion, more deserving, the first of the Honour of a Drubbing, and the other of a Bog-house, than of a set Answer.

II. *An Account of the Doctrine, Worship, Discipline and Government of the Church of Scotland.*

I NOW therefore intend, with the Reader's good Leave, to give a brief View of the Doctrine, Discipline, Worship and Government of the Church of *Scotland*, that the Candid and Ingenious may judge, whether they are deserving of the Ridicule of Fops, Wits, Rakes, Authors of *Presbyterean Eloquence*, &c. or rather, whether for Purity and Conformity to the twofold Pattern for all Churches, *viz.* the Holy Scriptures, and the Practice of the Apostles, the Church of *Scotland* is not much to be preferred to other Churches, which have never the more of the above Advantages, but the less, for their being incumbered and over-loaded with pompous and ostentatious Ceremony.

The Doctrines preached by the Clergy of the Church of *Scotland* are drawn from Scripture, and may be summ'd up under the following Heads.

1. *The Scripture Account of the Covenant of Redemption, transacted from Eternity between God the Father and God the Son, for the Salvation of Mankind.*

2. *Of the Covenant of Works between God and the Representative of Mankind in his State of Innocence.*

3. *Of*

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3. *Of the Fall of Adam, by which this Covenant was broken, and of the miserable State to which the whole Race was reduced by the Fall.*

4. *Of the glorious and sublime Revelation of a Method of Redemption by Jesus Christ.*

5. *Of the Conditions offered in the Gospel, by which Mankind are intitled to Salvation.* This Subject they treat of under the Title of the Covenant of Grace; and the Conditions of it they declare to be Faith in Jesus Christ; the Fruits of which is Repentance for past Sins, and earnest Endeavours after perfect Obedience.

6. *Of the Duties of Morality, whose Obligation is indispensable and eternal. Which were fulfilled by Jesus Christ himself; and which, though necessary and conditional, are no Way meritorious.*

7. *Of the Nature of Sin, and its Aggravations.*

8. *Of Inventions of Men in Religion, their Contrariety to Scripture, and their pernicious Tendency to divert the Minds of the People from the spiritual and internal Part of Religion and Devotion, to external Ceremony and ostentatious Observances.*

9. *Of future Rewards and Punishments, their Nature and Proofs from Scripture and Reason, &c.*

When the Father of a Child expresses his Desire to have his Child baptized, the Minister examines him as to the Knowledge of the Principles of Religion, the Nature of the Sacrament of Baptism, and the Duty of a Parent to his Child. And if he is a Christian, and under no open Scandal, he takes upon himself alone the proper Vows and Engagements, to bring up his Child in

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the Principles of Christianity, to teach him his Duty to the best of his Knowledge, and to shew him a good Example. If the Father is under any notorious Scandal, then Sponsors are required; but they do not think it necessary upon any other Account to oblige the Parent of a Child to find out two or three People who are willing to take upon them Vows and Engagements they never intend, nor perhaps will have in their Power, to perform or see performed, or who are willing to engage to do that for him, which he himself is much the properest Person both to engage for and to perform. For the Opinion of the People of *Scotland*, it seems, is, that if the Father and Minister of the Parish neglect the Education of the Child, to the Care of which the one is engaged by natural Affection, and the other by Religion and a Sense of his Duty; that then the Education of such a Child is not likely to be much minded by any indifferent Person; as accordingly we see it comes to pass in a certain Country that shall be nameless.

Their Manner of Celebrating the Sacrament of the Lord's Supper is as follows:

Such Persons as design to partake of it, are first examined privately by the Minister of the Parish, concerning their Knowledge of the Intention and Signification of that holy Ordinance, and are taught to consider it as an Institution intended for commemorating the Death of our Saviour Jesus Christ, and that the Receiving it ought to be intended, by the Partaker, as a publick Profession of his Belief in Jesus Christ the Institutor of it. The
Minister

Minister likewise teaches them what are the proper Dispositions for celebrating that solemn Ordinance, and what they are thereby engaged to in their future Lives, &c. Persons of a Character notoriously profane or scandalous are refused Admittance ; but those, whose Lives are not any Way openly wicked, and has a competent Measure of Knowledge, receive from the Minister a Ticket to be returned to one of the Church-wardens, before they receive the Sacrament. As they celebrate the Sacrament of the Lord's Supper but once in half a Year or a Year, they therefore take Occasion to make greater Preparation for it than could be used, if they celebrated it as often as they do in *England*. They therefore appropriate the *Wednesday* or *Thursday* immediately preceding the *Sabbath* appointed for the Solemnity, to Fasting, Prayer and hearing Discourses from the Pulpit suitable to the Occasion ; and likewise the *Saturday's* Forenoon to Hearing the Word of God, as a suitable Opportunity of Preparation for the Work of the next Day. When the *Sabbath* is come, the Minister of the Parish makes a Discourse suitable to the Occasion ; after which, he proceeds to point out the Qualifications necessary to worthy Receiving, and discharges all such as are conscious that they have them not, or are of Characters or Dispositions contrary to those he mentions, from approaching the Table of the Lord, or profaning the holy Ordinance. Afterwards he reads the Institution, and consecrates the Elements, and gives them to the Communicants who sit nearest to the Place where he stands, and they are

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afterwards handed round to the rest by the Churchwardens. While the Communicants are receiving the Sacrament, the Minister assists their Meditations, by suggesting to them such Thoughts as are proper for them to employ their Minds upon at the Time. When those, who have first sat down at the Table, have received, they are, after a short Exhortation, dismissed, and others, who have not yet received, succeed them. The Communion Tables generally reach from one End of the Church to the other, and fill up the Area. The Communicants receive the Sacrament sitting, as the Disciples received it from the Hands of our Saviour himself; not kneeling, being the proper Posture of Prayer; whereas they are then supposed to be Feasting; at which it is not usual for People to chuse any Posture but Sitting. The Solemnity of the *Sabbath* being over, they set apart the *Monday* following, as a publick Thanksgiving, for hearing the Word of God, and praising him for the Opportunity of partaking of his holy Ordinance. And thus the whole Solemnity is concluded.

Their Manner of Celebrating Marriages is this: After the purposed Marriage is published three several *Sundays* at the Parish Churches to which the Parties belong, and no Objection is made, they wait upon the Minister, and both standing before him, after a short Discourse upon the Nature of the Institution, and the Duties of married Persons, and a short Prayer for the Blessing of God, which only can render the Marriage happy, the Parties are desired to join Hands, and
follow

follow the Minister in these Words, which are spoken first by the Man, *viz.* “ Even so I take “ her, whom I have by the Hand, to be my law- “ ful and married Wife ; and I solemnly promise “ before God and these Witnesſes, that I will con- “ tinue a loving and tender Husband to her, [the Woman in Place of these Words ſays, *a loving and obedient Wife to him*] “ till it ſhall pleaſe God to “ ſeparate us by Death.” The Miniſter then declares them married Perſons, adding theſe Words from Scripture, “ whom God hath joined together, “ let no Man put aſunder.”

The Eccleſiaſtical Courts in *Scotland* are the following, *viz.* *Sessions*, which conſiſt of the Miniſter of each *Parish*, and the *Elders*, or *Church-wardens*. They judge of all Matters of Scandal within the *Parish*, and order the Diſtribution of the Money for the Poor, &c. The *Presbytery* is the next above *Sessions* : They conſiſt of Eighteen or Twenty Miniſters of a Neighbourhood, and one ruling Elder from each *Parish*. They meet once a Month, generally ſpeaking, and judge of all Eccleſiaſtical Matters within their Circle, as providing for vacant *Parishes*, &c. *Synods* conſiſt of the whole Clergy of one or two Counties, and decide all Matters referred to them by *Presbyteries*. Appeals are made from them to the General Aſſembly, the Supreme Eccleſiaſtical Court of the Church of *Scotland*. It conſiſts of four Miniſters and two Church-wardens from every *Presbytery* in *Scotland* ; and a Commiſſioner is ſent by the King, who ſits in it upon a Throne, and repreſents his Maſteſty's Perſon. They meet at
Edinburgh

Edinburgh every Year in *May*, and judge of all Matters brought before them relating to the Settlement of vacant Parishes, the Behaviour of Ministers, Professors in Universities, &c. What they cannot dispatch within the usual Time of their Sitting, they leave to be decided by a Court called the Commission, which meets four Times a Year.

Each Court has the Power of Appointing Fasts and Thanksgivings within its own Circle. The general Assembly takes in the whole Nation. All Courts have their Chair filled by a President called the *Moderator*, chosen by a Majority.

The Method of Filling up vacant Parishes is this: When a Parish has been some Time vacant, the Church-wardens apply to the Presbytery, and of the Candidates who offer themselves one is chosen by the Votes of the Majority of Landlords, Church-wardens, and Heads of Families. In *Scotland* there is a Right of Patronage to every Parish; but they endeavour, if possible, to settle the Parishes otherwise; for they consider it as a very great Hardship, that one Person, who perhaps does not reside in the Parish, or if he does, perhaps never comes to Church, should have the Power of imposing upon some Hundreds or Thousands of People, whose Souls are each of them as precious as the Patrons, a Spiritual Guide, from whose Labours they are likely to receive no Benefit. The Contentions betwixt the Patrons and People often run very high, and keep some Parishes vacant for several Years.

Their Manner of conferring Holy Orders is pretty much as follows: The Candidate, after
passing

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II

passing his Course at an University, and studying Divinity six Years, is admitted to several Examinations by the Presbytery where he resides, upon his Knowledge in Divinity, Church History, Philosophy, Classical Learning, &c. If they find him so ignorant and illiterate as likely to be a Disgrace to the sacred Function, they remand him to his Studies for a certain Term of Years. If they judge him duly qualified, as to Learning and Morals, they order him to preach before them so many Times from Texts of Scripture they appoint him ; and, if they approve of his Doctrine and Manner, they give him Orders, by laying on of the Hands of the whole Presbytery.



III. A

III. *A brief View of some Particularities in the Church of England.*

IN my former Paper I have given a short Account of the State and Rules of the Church of *Scotland*: In this I intend to set before the Reader a View of some few Particulars in the Worship, Government, &c. of the Church of *England*. This I design to do in the free Spirit and Manner which usually appear in the Writings or Conversation of Men, who utter or publish their Thoughts merely for the Sake of a sincere Regard to Truth and not to any Sect or Party whatever.

The first Particular I shall mention is, the Practice of Crossing in Baptism, which is something into the Bargain, like *Moses's* striking the Rock twice, when he was ordered to strike it but once. For this we have not the least Shadow of Authority from Scripture, as far as I could ever hear of. Crossing is indeed greatly practised among the Papists, whose laudable Example the Church of *England* must be owned to follow in many Instances; on which Account the Church of *Scotland*, (whose Purity from the Remains of that ostentatious and ceremonious Religion, exceeds that of all the Reformed Churches) is not like to be suddenly reconciled with that of *England*. The Custom

Custom of obliging the Parents to find Sureties, called God-fathers and God-mothers, (upon which I touched before) is certainly nothing less than imposing a needless and useless Difficulty upon Parents, which has bad Effects much oftner than good ones. I would gladly know what any Man, besides the Clergy, can have to do with the Education of any body's Children but his own. If one happens to have a very large Circle of Acquaintance, and liberal to Nurfses and Midwives, he cannot escape standing God-father to perhaps forty or fifty Children; and if he resolves to discharge the Duty he engages in for every one of them, he must set up a Boarding School, that he may have them under his Care and Tuition; and if he resolves to neglect the Care he has vowed to perform for them, we all know what Sort of a Sin the Breach of Vows (especially a deliberate and resolved Breach) is to be reckoned; and I appeal to Thousands in *England*, if they are not more concerned to find out Persons to stand God-fathers and God-mothers for their Children, that will pay their Midwives and Nurfses, than such as will make Conscience of taking Care of their Child; from which I beg Leave to observe, that it is a very complaisant Way of picking Pockets. But supposing, at a moderate and equal Computation, that any two married Men, who have an equal Number of Children, should agree to stand God-fathers for one another's Children; what would be the Effect? Why truly, the one engages for the Education of his Neighbour's six Children, besides that of his own six; and the other in Return en-

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gages for the Education of his Family, besides his own; consequently both these Parents are engaged by Vows for the Education of twice as many Children as the Laws of Nature and Religion have bound them to engage for. If I engage for my Neighbour, and he for me, I would fain know what more Security is given, than if each of us engaged for himself.

As to the Form of administering the Sacrament of the Lord's Supper. The gaudy Ornaments of the Communion Table, the glaring Picture of our Saviour and his Disciples, with the Discourse usual at that Ordinance, do not seem to me in the least to suit the original Intention of it, or to be a tolerable Imitation of the Simplicity of our Saviour's Manner of Life, and that of his Apostles, which I suppose they did not depart from on the Occasion of the Institution of the holy Supper, more than at other Times. But the Kneeling at the Sacrament of the Lord's Supper, the Sign of the Cross in Baptism, the Sacerdotal Robes, Bowing to the East, the Words *Priest, Altar, &c. &c. &c.* are, in my Opinion, neither more nor less than the Remains of that Religion so much pretended to be abhorred and abjured by all the People of the Church of *England*, I mean, Popery. Another Particular, I think, highly exceptionable is, that the Clergy of the Church of *England* make no Scruple of marrying People whom they know nothing at all of, merely upon what they call a Licence; that is, upon People's getting a Dispensation to do by a Licence what is very licentious

licentious to do, and what might just as well be done without any Licence; for a Licence to do what is unlawful, or highly improper, is only a Licence from those that have no Power to dispense with Right and Wrong, or to make that lawful or proper which is not so of itself; which is only mocking God, Religion, and the Laws of Society, and deceiving a Man's own Conscience. It is well known that a Licence does not make a Treaty of Marriage one Whit more publick than it would be without one. And if so, how can any Clergyman be sure, that the Persons he marries, merely upon the Credit of a Licence, are not within the forbidden Degrees of Consanguinity, or that they are not both Persons formerly married, which accordingly often happens.

Another very noted Practice you have, *viz.* giving and receiving a Ring, as if the Oath of God was not of itself sufficient to engage the Parties to the Duty of Matrimony. And some I have heard talk so ignorant, as if without a Ring they could not be judged married Persons. But by the by I observe that this Practice helps much to encrease the Trade of the *Goldsmiths* in *England*; so that they will be ready to call out, as did the Men of *Asia*, *Great is the Goddess Diana of Ephesus, great is the Need for Gold Rings to confirm the Deed of Matrimony.* To which I answer, the Gold Rings has as much Virtue to confirm the Deed of Matrimony, as the Silver Shrines had to make the said Goddess *Diana* live, breathe, and act like a Goddess.

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Many Things may no Doubt be said both against Forms of Prayer in general, and against those of the Church of *England* in particular. As that set Forms have a natural Tendency to cool the Devotions of an Audience ; that they are tiresome to the Ear by the frequent Repetition of them ; that there can be no Form invented that will take in and fully express all the Exigencies of Christians ; that if any Form, that is not *verbatim* in Scripture, may be used, then every Form may be used, and consequently that any Form the Minister of any Parish pleases to use is the best ; for he ought best to understand the Case of his Congregation, I mean, when he has but one Congregation to take Care of ; that, generally speaking, there is some single Vice or Sett of Vices prevailing over every particular Place, and likewise some particular Misery or Calamity, which requires the Prayers of that Congregation to be restricted to one Subject ; that no Form of Prayer can please every particular Person, so as he may freely join with it ; and as there is no Possibility of getting any Alteration made, every Person that is not so happy as to agree with the whole Form of Prayers in the Church, must be disgusted as often as the Part he takes Exception at is read ; but, if the Prayers were composed by the Minister of every Parish, every single Hearer might take the Liberty of desiring what displeased him to be altered. To all these Reasons against Forms of Prayer there is, as far as I have heard, but one to put in the opposite Scale, and that but a very light one, *viz.* That a Form of Prayer, composed by the whole Church,

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is a Security against the Danger of a weak or insufficient Clergyman's putting up to God Petitions of a ridiculous or improper Kind. But if all Bishops, in conferring Orders, would have a strict Regard to the Characters and Abilities of those they grant them to, this Objection would fall to the Ground. And it is hard that, through their Negligence or Venality, a Church should be subjected to such a considerable and incurable Inconvenience, as a fixed and unalterable Form of Prayer.

These are some of the Objections against Forms of Prayer in general. To hint at a few which may be made against that of the Church of *England*; the saying of some Prayers so often every Day must be very tiresome to any Audience, and can be no way justified from Reason; for the Worship or Service of one Forenoon or Afternoon ought to be one complete regular Piece; but surely that, which has in it several Repetitions of the same Thing, cannot be regular or perfect; for all Repetitions are Superfluities, and Superfluities are directly contrary to the Notion of Regularity or Perfection, being only fit to be lopped off; whereas in a perfect Piece, whether in Architecture, Poetry, Painting or Musick, there ought to be nothing more than just enough, much less any Thing that ought to be lopped off. Another very pretty Conceit is, after the Parson has been praying perhaps for half an Hour together, he breaks off all on a sudden, and says, "Let us pray;" and then to it he goes again Tooth and Nail, as if he meant, "We have been

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“praying all this while *after a Manner*, but now “let us pray *in Earnest*.” Sometimes he seems to be Praying, for a good while together, standing, and at last he plumps down upon his Knees to say the rest of it: As if the Majesty of Heaven ought not to be at all Times address’d with equal Humility; or, as if the God, whom he address’d at the Beginning of his Prayer, was not as great at first as at last. As for the Manner in the Cathedrals, of singing so many of the Prayers in a Sort of bad Recitativo, it has no more Hold of Common Sense than the Way of Fighting, or making Love, in Quavers and Crotchets in the *Italian Operas*, of which it is a wretched Imitation.

In comparing the Doctrine and Practices of the Church of *England* with those of *Scotland*, I find one material Difference between them, *viz.* That in *Scotland* they keep holy Days, and in *England* they keep none. This, at first, I know will seem a Paradox; and the Reader will probably think I ought to have placed the above Sentence quite the opposite Way. But I shall presently, I hope, convince him, that what I have asserted is in my Power to make out. I suppose it will be granted me, that to keep a Day holy, and to keep a holy Day, ought to be the all same: And if so, I insist that in *England* many keep no holy Days; for I am sure they keep never a Day in all the Year holy; and in *Scotland* they keep fifty two holy Days in every Year, for they keep every *Sunday* in the Year holy. Indeed, if the Word *holy* and the Word *merry* were of any Affinity of Signifi-

Signification, or if a *holy Day* ought to be only another Word for a *merry Day*, then the *English* may be said to keep *holy Days* most religiously. But, as I have been always accustomed to think Holiness at least altogether different, if not directly opposite to Mirth; and, as I do not find that any of the Saints in Scripture gave themselves up to Mirth; on these Accounts I cannot look upon the Manner of keeping holy Days in *England*, as much more or less than a Burlesque or Ridicule upon Religion. I am not at all against moderate Mirth, provided it be innocent (which cannot by any Means be said of our *English* Holiday Mirth) or if it were practised upon any other than Holidays. For it seems to me unreasonable to the last Degree to pretend to do Honour to the Memory of a Set of severe Recluses of rigid Philosophers, (as the Saints were) by dedicating the Anniversaries of their Births, or, which is still worse, of their Deaths and Martyrdoms, to Feasting, to Musick, to Gaming, to Revelling and Debauchery. Indeed, if we intended to celebrate Days to the Memory of *Venus*, *Bacchus*, *Mars*, or *Jupiter*, who were feigned to take Delight in Whoring, Drinking, and Bullying, we should go exactly the Way to Work, with our Drinking Matches, our Feasts and our Gamings. Therefore, contrariwise, Sobriety, Acts of Religion, and Charity, are the natural Ways of celebrating the Memory of Saints; and, next to those Ways, not to keep them at all is the best, and much preferable to the Manner used by the Church of *England*; of which at the same Time the People of that Church

are extremely proud, and much Good may it do them. In private Houses the Employment of Holidays is how to get a good Dinner dressed for the Company. Bakers, Butchers, and other Dealers in Provision, are busier then than all the Year besides. Coffee-houses and Taverns crouded, Shops half shut indeed, but that in all Appearance more to keep out Day-light, and give Dealers an Opportunity of cheating their Customers, than any Thing else; for Business goes on within as freely on holy as on profane Days. The Fathers of the Church themselves are to be found chiefly at those Times giving or receiving Visits, eating, drinking, and making merry; with no more Thought of the poor departed Saints, than if they had never been born, or than People commonly have of their Friends, when they are dead and rotten. The Subjects of the Conversation where they are, will, I doubt, be found to favour of any Thing else more than Religion. That Order of Men being generally willing to avoid the Pedantry of talking in the Way of their Business, that is, of Religious Matters, make themselves commonly Masters of the reigning Subjects in Politicks, or other merely secular Affairs, and usually lead the Conversation, in most Companies, where there happens to be none of their Betters.

If such, then, be the Method of keeping Holy-days in the Church of *England*, the People of that Church can never, of all Things in the World, be said to keep them to God; but to their Lusts and Appetites, or to the Devil himself they may justly be said to keep them. The Apostle *Paul* speaks

speaks very plainly upon this Subject, where he says, "He that regardeth not the Day to the Lord, regardeth it not." Or had better not regard it at all, since, if he do not regard it to God, he must regard it to something worse. And in another Place he reasons with the *Galatians* after this Manner: "But now, after ye have known God, &c. how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage? Ye observe Days and Months, and Times and Years." Upon Account of their Fondness for outward Observances and idle Ceremonies, which they put in the Place of true Religion, he says, he is "afraid that he had bestowed upon them Labour in vain." As if he had once prevailed upon them to lay their Superstitions aside, and that they wanted to inflave themselves to them again.

I know some are of Opinion, that it signifies not much whether these same Holidays or Saints Days be kept well or ill, or wisely or foolishly, or merrily or madly; the Business of Saints Days being all but a Piece of Childrens Play at best, from Beginning to End. The Answer to this is a very weighty one, and is partly touched upon elsewhere in these Papers. It is this: That if the Keeping of Saints Days were no worse than a Piece of meer childish Folly, it would deserve no other Notice to be taken of it than to be laugh'd at. But this is not the worst of it; it is mischievous as well as ridiculous. I say, both this and all other superstitious Observances are extremely mischievous and prejudicial to the Interest of real

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Religion ; as they naturally and necessarily draw aside the Attention and Regard of the Ignorant, from Faith and Practice to Ceremony and Superstition ; teach the Weak and Narrow-minded, which are by far the greatest Number of Mankind, to neglect the "greater Works of the Law, " Judgment, Justice and Mercy," and to imagine they have done enough when they have "paid " Tithes of Mint and Anise, and Cummin ; " when they have fasted twice a Week, said long " Prayers in the Synagogues, and done Alms to " be seen of Men," &c. It is the Opinion of some judicious Divines, supported by Scripture, that God delivered to the *Jews* their Ceremonial Law much for a Punishment of the Hardness of their Hearts ; for that People were excessively given to Superstition, and therefore God, to punish their insatiable Desire for Ceremonies, laid upon them such a Weight of them, as was a Burden to them, as the Apostle speaks ; in the same Manner as he punished their gluttonous Appetite for Flesh : But observe, that while the Meat was in their Mouths, God's Wrath came upon them. But to return, I was saying that some are of Opinion, that the Observance of the Holidays is at best but a Matter of Moonshine, a fiddle-faddle Kind of a Business, or much to do about nothing, Whatever they may think about Holidays, I hope they will allow, that the Observation of the Sabbath is no trivial Matter, and that a Law so express, so strict, and so full, as "remember the Sabbath-day to keep it holy," &c. is not to be trifled with, but by People who might think

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it could be safe to play with burning Thunderbolts, or to dance upon the Brink of the bottomless Pit. I hope nobody will pretend that the Sabbath is kept in any Measure holy here, by many People in *London*, or that it is any Way to be known from the other Days of the Week, but by the following Particulars; none of which, except the last, has any the least Relish of Holiness or Religion in it.

I. Whereas in private Houses of middle Rank, the Dinner on Working-days consists only of one Dish, *Sunday* is generally solemnized with two or three: And in the Houses of the lower Sort of People, the Sabbath Day is remembered and kept with some hot Meat, strong Beer, and, perhaps after, a Dram.

II. The Streets, Fields, &c. are crowded with Multitudes of such as in a Manner set the Sabbath-day apart for giving and receiving Visits, or paying Compliments to others; not that I am against People's Waiting upon Friends when necessary, or that I think a Person cannot be exercised in a Way of Duty, when on Horseback, in a Coach, Walking alone or in Company; but because I see so many People who make it their common Practice to spend the Sabbath after this Manner, as if they had some Time or other dedicated themselves for that Purpose: And many of such would take it very ill, if any Person should say to them that they have been profaning the Sabbath, and not sanctifying or reverencing it.

III. Whereas some of the lower Mechanicks make a Practice of getting drunk now and then on Working Days, they more generally agree to honour *Sunday* by that irreligious Observance;

And to shew how high their Reverence for that sacred Day is, many of them usually even celebrate *Monday* likewise with equal Reverence and Religion ; as many of the Master Mechanicks can testify, who never see several of their Journey-men on *Monday*, they being engaged in the Observation of that Day by a drunken Fit, doubtless from the same Religious Principle, which prompts them to observe *Sunday* in the Manner they do.

IV. Whereas the Clergy do not care to go without a good Dinner any Day of the Week, on *Sunday* such a Misfortune is more particularly afflicting to their righteous Spirits ; as they are thought to have a peculiar Regard for that Day, and perhaps know no better Way for celebrating a *Festival* (as *Sunday* is called by them) than by *Feasting*. Their particular Regard for *Sunday* is accountable from two Considerations : *First*, Because, as I said, it is, according to their own Stile a Festival ; and it is well known they love Feasting with all their Hearts, whatever they may do by Fasting. *Secondly*, Because it comes about so often, bringing a good Dinner every Week along with it. V. The last Mark I shall mention, by which *Sunday* is to be known from the other Days of the Week, is this : Whereas on Working Days there are Sermons preached in several Churches in *London* ; on *Sundays* there are in all, and whereas on Week Days the Audiences are so engaged about their worldly Affairs, (from which they only make a Sally for half an Hour) that they cannot well sleep at Church ; on *Sunday* a good Dinner, and the Bottle of Red Port, lull their Cares, their Curiosity, and,

and, it is to be feared, their Religion and all to Sleep. But permit me to treat a little farther upon this Point.

What a Shame and Disgrace is it to see Shops open, and Business going on both in Shops, Market-Places and Streets, &c. on the Sabbath Days, and no Punishment inflicted upon the Transgressor, notwithstanding the open Contempt it gives to the Laws of God and the Nation; and if there could be any possible Method to prevent that Practice, I believe no Christian would refuse to contribute his Endeavour for the same, upon Consideration of which I will offer a few Thoughts as they occur to me at present. *First*, What hinders the Clergy when they pass or repass the Streets and Market-Places in *London*, from calling and marking down the Names of such People, and committing them to Persons in Authority, by whose Assistance they may be brought to publick Disgrace and Punishment, &c. ? 2. What is more reasonable than that People in Authority should go personally, or employ others who will be faithful to their Trust, and seize every Thing exposed to Sale on the Sabbath-day, and distribute unto the Poor the Day after; and for a farther Oppressing of that Practice, to encourage Informations to be brought against the Offenders.

3. What hinders every Christian Family from the highest to the lowest, to prepare the Sabbath-days Provisions upon *Saturday*, and to discharge any Thing to be bought upon the Sabbath? Is there any Difficulty in this Practice? Could Meat, which hath been in the House one Night, be poisonous

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or unwholsom to the most tender Constitution, or the most delicate Appetite? I am sure, no. But one Thing urg'd in Favour of this unchristian Custom, is constantly in the Mouth of those that support themselves and Families by hard Labour, How can we purchase our Necessaries before *Sunday*, when you must know we do not receive our Week's Earnings till late on *Saturday* Night. I answer, if there were no Markets to be held on the Sabbath, then Masters would see it necessary to pay them sooner; and they, as soon as paid, would go to the Market, instead of which many go to the Alehouse, and spend their Time, referring all until the Sabbath. A second Presumption in its Favours is, that in Summer-time fresh Meat and Fish will not keep till *Monday*. To which I answer, Does the Sabbath-days Market beget Children; then this Argument will have Strength and Reason with it; but if not, that Objection must fall to the Ground: For suppose forty People were to buy each of them five Pounds of Meat upon *Saturday*, but the next Week ten of them deferred his Market until the Sabbath; so I would gladly know from the Butcher, which of the *Mondays* thereafter he had most Meat to dispose of, supposing upon each *Saturday* he had 202 Pounds exposed for Sale. I believe he would say, he had two Pounds each *Monday*, and no more. And if so, where is then any Necessity for a Sabbath-day's Market? But one Objection may yet be urged, with respect to the Impossibility of banishing the Sabbath-day's Market out of Practice; it is so ancient, and encouraged by People of divers Stations; and the Butchers,

Butchers, Poulterers, Fishmongers, &c. having it so in Practice, that it will be difficult, yea and almost impossible, to prevail with them upon this Subject. To which I answer, Should the Clergy and the Persons in Authority unanimously agree, and each of them make Appointments, and wait upon those Traders, &c. each in his Parish or Neighbourhood, and honourably reason with them upon this Subject ; then, I hope, by God's Assistance, it will be found not so difficult as supposed : Yea farther, notwithstanding that I am a Stranger to the most Part of the People of *London* and *Westminster* : Yet I presume upon their Honour, that you would find a Majority of Butchers, Poulterers, Fishmongers, &c. which shall not only obey you, but return you many Thanks for proposing such a Thing unto them, being in all Readiness to approve of your Overtures : And it is reasonable to think so, if you will consider what I have instanced, that they will have the two Days Business over in one Day, and the other Day to be employed in serving God and obeying his Command. But this Piece of Reformation must take Place from one Day, to be observed in every Shop, Market, and Street in *London* and *Westminster*, &c. For it is in vain to think, that the People of one Market, &c. will from Time to Time disoblige their Customers, by suffering them to be served by others : Which will be the Event, if this should be observed in one Place, and not in others, in this great Metropolis.

But lest the Transgressors should imagine with themselves that Keeping of the Sabbath is a Matter of Indifference,

Indifference, to which I shall give them no Answer, only recommend unto their Consideration the following Passages of Scripture, by which they will see how loathsome that Sin is in the Sight of God: *Neb.* ix. 14, 15, to 22. *Jer.* xvii. 21, 22, 23, 24, 27. *Ezek.* xxii. 26. xxxiii. 38. xx. 12, 19, 20. *Exod.* xxxiv. 21. xxxi. 14. *Amos* viii. 5. *Mal.* i. 13. *Numb.* xv. 32. These with many that might be instanced; and if the peremptory Command of God will not deter People from the wilful Neglect of their Duty, it is vain to imagine that the Tongue or Pen of Man will do it. In the mean time let such Transgressors know, that as sure as God expressed these Words, Remember the Sabbath-day to keep it holy; in it thou shalt not do any Work, &c. so sure is it that he will inflict Punishment upon you according as he hath threatned in his Word.

Thus far with Respect to the Observations of pretended Holy-days and the Sabbath Day by many People in *London* and *Westminster*.

But to return unto the Worship of the Church of *England*, from which I have made a Digression.

One Thing I observe, that the Book of Common Prayer is much honoured by being always carried to Church, notwithstanding it cannot be doubted but such as are Religious could read it *verbatim* without Book, by Reason of its oft Repetitions, yet, I say, they must have it along with them; while it is to be feared, that the Bible (as they please to call it) is lying from one *Christmas* to another,

ther, all covered over with Dust ; and perhaps if it was ever wanted at any Time, not one of the Family could give any Account when it was seen, and much less where to find it, except amongst some old Rubbish, perhaps in a useless Chest or Trunk, &c. And notwithstanding the great Honour put upon that Book of Common Prayer, yet I observe various Difference in the Translations of the Scripture contained therein, too numerous for me to mention ; for Example, *Psalms* ii. 7. xv. 5. xviii. 24. xxv. 10. xxvi. 1. ii. lviii. 8. lxii. 3, 4. lxviii. 16. lxxvi. 5. lxxxv. 18. lc. il. lcvii. 4. ci. 7. cvii. 40. cix. 8. cxxvi. cxxxiii. 1. cxxx. 2, 3. cxlii. 5, 6. iv. 8. lxv. 3. cxviii. 26. cxxix. 8, xi. 3. xlv. 5. xlix. 14. xcvi. 7. iv. 8.

These Passages and many more I have considered, but could not reconcile them with the same Passages as they are translated in Scripture ; neither could I find them to agree with the Strain of Divine Truth ; for I find in the cxvth Psalm 7, 11, it is expressed in Scripture, *return unto thy Rest, O my Soul, for the Lord hath dealt bountifully with thee* : Which Words express an Acknowledgment of God's Favours and Bounty unto him, &c. But in the Book of Common Prayer it is express'd, *For the Lord hath rewarded thee* ; which signifies, that the Psalmist had done some particular Piece of Service to God, for which he had received a Reward of him, &c. Likewise,

Psalm li. I observe that the Psalmist is putting up a penitential Prayer unto God with Confession of his Sins, and in Verse 4, he says, *Against thee, thee only have I sinned, and done this Evil in thy Sight, that thou mightest be justified when thou speakest,*

speakest, and clear when thou judgest : Which Words import, that the Psalmist was not only acknowledging his Sins, but likewise justifying the the Sentence of God by whom he was to be judged. But in the Common Prayer Book it is expressed, *and clear when thou art judged*. So,

If you will that that God to whom this Prayer is put, is to be judged, pray, at whose Bar is he to appear ? Horrid Expression ! I am afraid to treat upon this Subject, for I cannot borrow suitable Expressions for that Purpose. But perhaps some will alledge that this Translation is more agreeable to the Original than what is in Scripture ; to which I answer, What now hinders the Clergy from altering that in the Scripture, and translating it after the same Mode they have already done the Common Prayer Book ? Of what are they afraid ? Are they afraid of the Fate of the Men of *Bethshemich* and of *Uzzah* ? Or are they afraid of the Judgment which God threatens upon such as shall add to or take from the Sacred Writings of the Old and New Testament ? Which of these, I say, is the Reason ? Or has God restrained them so that they shall not have Power to alter what he has revealed ? But passing this ; I wish that such as do espouse the Book of Common Prayer, would consider and compare what of Scripture is therein contained with the Bible, as they please to call it ; after which I hope they will see it absolutely necessary to correct many Sentences in that Book, &c.

I had a Design to have considered the Ecclesiastical Courts in this Church ; but as I am an illiterate

terate Man, and do not incline to inform myself, but by their own Standard, so I think to drop my Design, and more especially when I observe that they have no Courts, notwithstanding in the 20th Article of the Church it is expressed, *viz.* The Church hath Power to decree, &c. yet I observe, that their Power is in the Declaration before their Articles, not their own, for it is in the Hands of the Civil Government, and expressed in these Words, *viz.* *We are supreme Governors of the Church of England*; to which is added, *the Clergy is to settle Laws*, but observe upon what Conditions they are to do it, (having first obtained Liberty of the Broad Seal) so that I leave you to judge if they may be said to have any Ecclesiastick Court or not. But passing this, notwithstanding that I am of the same Opinion with the Apostle *Paul* in this Particular, that Christ is the Head of the Church, yet I think that a wise King and Civil Government is far preferable to a Set of mercenary Clergymen, for taking care of any Matter Civil or Ecclesiastical.

Yea farther, I would be obliged to any Person whatsoever who would reconcile the forementioned Declaration of the 7th 20th and 37th Articles of the Church to one another; for I have made an Essay thereon, but it is beyond my Capacity.

It will be expected by some of my Readers that in this Paper I should have treated a little upon the Doctrine of the Church of *England*; but this I shall refer to better Judges. In the mean Time I shall venture to offer one Thing which occurs to me, *viz.* The Doctrine of all Churches may be summed

summed up under two Denominations, The Doctrine of God, or the Doctrine of Devils: I believe no Christian will deny that the Doctrine of God is the Doctrine of Faith, according to the Scriptures and the 2d, 12th, and 18th Articles of the Church of *England*, which may be comprehended in these three Heads, Believing, Receiving and Depending upon Christ for Salvation, which Doctrine excludes all Merit of ours; and if this be the Doctrine of God, then I insist that the Doctrine of Works, in Opposition to the Doctrine of Faith, is the Doctrine of Devils; and the Apostle *Paul* is very plain upon this Point, for he says, *That which is not of Faith is Sin.* From which I observe, that every Form, Rite, or Ceremony, established or taught in a Church, which may have a Tendency for diverting a Person from acting Faith upon Christ, is the Doctrine of Devils; and it is so agreeable unto the whole Scripture, that I need not mention Particulars; and is so reasonable, that it needs no Demonstration to prove it. So I leave the Members of every Church to judge which of these Doctrines is taught in their Assemblies, &c.

In the mean Time I beg Leave to observe, that a Preacher of the Gospel, and the Reader of a written Copy, much practised in *England*, is a different Office; for I am of Opinion, that a Preacher of Jesus Christ is to be furnished with the Fulness of the Gospel from his Lord and Master, and upon him alone he is to have his Dependance, by the acting of Faith, accompanied with Prayer and Supplication unto God; and a Parson, thus

thus employed, will find it impracticable for him to spend the most Part of his Time in Company, but rather in private, in the Exercise of Religion : Whereas a Reader (as he may be called who reads his Discourse to a Congregation) may sit and smoke a Pipe after Ten of the Clock upon *Saturday* Evening, he being sure, that perhaps by the Assistance of a running Lawyer, a Writing Master, or his own Wife if she can write a good Hand, he has a Discourse ready for him to deliver on the Sabbath. But this Practice of Reading is not only of particular Use for slothful and negligent Parsons, but likewise for such as have many Friends to make Interest for them, though insufficient for that Office ; for by this Means, they, their Patron, or Friends, are not exposed, which otherwise they could not escape. And I would gladly know from any Friend to reading Discourses in Churches, with a Pretence of preaching Sermons, what hinders any Person, who can read the Scripture, and has a Library of Books, to be a Parson, where this is the Practice ? But more of this afterwards, &c. Thus far with Respect to the Manner of the Worship of the Church of *England*.



IV. *A View of the Reigning Vices of the Laity.*

AS I am to dedicate this Paper altogether to the Service of Truth and Virtue, as far as my poor Abilities can serve them, (and I wish they were greater for their Sake) I therefore intend, in this particular one, to fall foul of two or three of the reigning Vices of the Laity in *England*; there being but two Ways of serving the Interest of Virtue, *viz.* either by recommending it, or by lashing Vice. I have often wondered at some of our *English* Satyrists (not to mention any particular Names) who have apparently brought upon themselves a great deal of Trouble, by engaging in the Ridicule of many Things that are not at all ridiculous in themselves. By which Means, after cracking their Brains, and straining their Wit to Fiddle-Strings, their Compositions have appeared at best but forced and stiff; and where keen Satire has appeared, it has occasioned more Grief than Mirth in the Reader, to see it so misapplied, and so badly directed. As long as the Sound of Ridicule, arising from Vice and Folly, is so inexhaustible and so various, methinks there should be no Occasion for making these wretched Shifts, or of inroaching upon Subjects that are unfit for Mirth or Satire.

I believe every Body will own, that the Crime of Leudness is of as pernicious a Nature as any one that can prevail in a Nation, and that it seems to be one ruling Vice at present in *England*. I shall therefore make Mention of some of the particular Mischiefs which are owing to this abominable Practice so openly and universally carried on in this great City, to a Degree far exceeding that of any other (where it is not tolerated) in *Europe*, all Circumstances considered; and then leave the Reader to judge, whether any possible Method for discouraging or abolishing it ought to be neglected.

I. How many worthless idle Women do we see maintained by their Gallants in Splendor and Profusion, out of what ought to support a virtuous Wife and helpless Children?

II. What is the Crime, which, according to the Confessions of by far the most Part of those unhappy Wretches who come to a shameful and an untimely End; what is the Crime, I say, which brings the greatest Number of them thither? Yielding to the Advice and Allurements of leud and abandoned Women.

III. How many Strangers from all Parts of the Country, and how many simple and thoughtless People in Town, are every Day insnared by them, to the great Prejudice of their Fortunes and their Healths, and to the Danger of their Lives and Souls? What Week passes without several different Accounts of Robberies and Barbarities committed by them? And by these that are published, we may judge the Number that are sup-

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prefs'd, from the Fear of Shame and Ridicule, must be very great.

IV. How many of our Youth are in all Respects hopeful and promising, and in human Probability likely to be the Comfort of their Friends, and an Honour to their Country, till by the devilish Arts of Prostitutes they are seduced from the Ways of Virtue, and drawn from Evil to worse, till at last they prove the Grief and Shame of those to whom they might otherwise have been a Pleasure and an Honour?

V. How many Servants and others, who have received Trust of their Masters, &c. are by these artful Creatures drawn to commit a Breach of Trust, and thence to lose their Credit, which reduces them to Ruin and Misery?

VI. Is it not to be feared, that many of those People, who are from Time to Time missing, and never heard of, have been inveigled and murdered by these bloody Wretches?

VII. Is it not likewise highly probable, that many of their own Children are unnaturally murdered by them, when their infamous Trade is low, and reduces them to the wretched State we often see them in?

VIII. Can any Thing have a worse Effect upon the Youth of both Sexes, than to hear the most abominable Leudness and Obscenity uttered without Reserve or Shame in the open Streets, as they pass and repass?

IX. What more effectual Method could be found out for discouraging and bringing into Disgrace the best and wisest of Institutions, even *Marriage*,
than

than Lewdness and Uncleaness; by which the Female Sex are brought under unjust and scandalous Imputations by those who converse chiefly with the Scum of them, and conclude the whole Sex to be of a Piece with the Refuse of it?

X. Are they not in all the Barbarities, as Murders, Robberies, &c. at which they are Accomplices? Are they not, I say, incomparably more cruel and bloody than the Ruffians of the other Sex? And if a singular Piece of Inhumanity is committed, is it not almost always by the Instigation of a vile Woman?

Thus, not to multiply Particulars, God is dishonoured, the Publick burdened, all Law Civil, Ecclesiastical and Divine, contemned and put to Defiance, Families ruined, and Society filled with Confusion. And is it not then the Duty of every Person, who has either Love to God or his Country, to offer his Assistance to persecute, destroy, and sweep from the Face of the Earth a Set of Wretches, who are the Dregs, the Nuisance, and the Vermin of the human Species? And is it not the Duty of every sober Person, and every good Christian, to supplicate the Majesty of Heaven, that he will be pleased to give Direction, and to influence those who have it in their Power to accomplish so necessary a Work; that so the Vengeance that hangs over us, and which of old fell in a Shower of Fire and Brimstone upon *Sodom* and *Gomorrhah*, may be averted.

If there be any Method promising Success in a Case so desperate as that of this wretched, abandoned, and shameful City of *London*;

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don; I should think the following Thoughts not altogether improper upon the Subject.

First, There is not the least Doubt but it is the indispensable Duty of the Clergy not only to exclaim from their Pulpits against the Vices of an Age, whose gigantick Crimes seem to crave the Vengeance of God to his very Face; but likewise to urge home upon all Persons in Power and Authority their Business and the Part their Station obliges them to act in this Matter, *viz.* To exert themselves personally; I say PERSONALLY, not by trusting the Reformation of a City, or the Purging it of Uncleaness, to a Set of Watchmen or Constables, who perhaps will let the real Offenders escape for Fear of their Vengeance, or for the Reward of partaking with them in their Guilt, and at the same Time wreck their misplaced Vengeance upon innocent People, who cannot or will not rescue themselves by the same indirect Means. But of this more hereafter. It is, I say, the Duty of the Clergy to inculcate, upon particular Persons as well as upon whole Congregations, the Practice of Virtue, and the proper Measures to be taken for Reformation. To apply first to Magistrates, and hold forth to them their Duty of inspecting and regulating the Manners of the People: And next to apply to the People themselves, and hold forth to them their Duty of conforming themselves to the Laws made by the supreme Authority, and to be executed and put in Force by the immediate Direction of inferior Magistrates. For nobody shall persuade me, that any Clergyman, who minds the Care of Souls no farther than

than only employing a raw Youth from the University to preach on *Sundays*, or even preaching himself every *Sunday* ; no one, I say, shall persuade me, that such a Clergyman can justly deserve the Name of a faithful Pastor, who cares for his Flock, or makes a Conscience of promoting their Salvation. It is not an elegant Harangue on *Sunday*, setting forth the Beauty of Virtue and the Deformity of Vice, in Flowers of Rhetorick gathered from *Plato*, *Seneca* or *Tully* ; it is not the whipt Cream of Pulpit Eloquence, that will have a solid and lasting Influence upon the Minds of a Congregation for a whole Week. A Flourish of Oratory may indeed persuade an Audience that Mr. such an one the Curate, or Dr. such an one the Rector of the Parish is a very pretty Gentleman, or a good Scholar ; but will never persuade a Set of worldly-minded People to give over their indirect Arts in Business, or a People intoxicated with the Love of Pleasure, to give over their carnal and beastly Delights. The Clergyman, who is worthy of his Office, and takes a Pleasure in it, will never think he has done enough : He will go about from Street to Street, and from House to House : He will be acquainted with the Character and Manners of every Person in his Parish : He will insinuate himself into the good Graces of every Family, by all the Arts he can think of, that he may have Opportunities of commending his Lord and Master unto them, and of giving them good Advice with Success : He will endeavour first to engage their Love and Esteem to himself, and after that he knows a very little more

Pains, with God's Assistance, will gain their Love and Obedience to his Doctrine and Advice : He will not put on the severe Cenſor, nor the flaming Zealot : He will not ſhock them with blunt and unmannerly Reproofs, nor ſtun them with Canting and Enthuſiaſm : He will reaſon with them in their own Way ; yield at firſt a little to them, that afterwards he may bring them to yield a great deal to him : He will treat them in ſuch a Manner, as they may ſee he has their Good only, and no indirecſt End whatever in View : He will not confine his Viſits to a Circle of Acquaintance, nor keep chiefly to thoſe Houſes where he is beſt entertained : He will conſider the Soul of a poor Man as equally immortal, and equally precious with that of a rich Man : He will remember that his great Maſter came to call Publicans and Sinners to Repentance : He will regard no Trouble nor Fatigue, the Labour of the Mind nor the Wearineſs of the Body.

It is not in the leaſt to be doubted, but God would ſend down a Bleſſing upon the united Endeavours of a Set of faithful Clergymen, who ſhould exert themſelves in this Manner for his Glory and the everlaſting Good of their Fellow-Creatures. But, as long as there are in a Church Preferments to be gained, with Revenues ſufficient for ſupporting Princes ; as long as there are worldly Allurements to draw the Clergy aſide from their Duty, it is no Wonder though we ſee moſt of them ſo much above the Cares of their Spiritual Function. But on this laſt Particular more elſewhere.

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Secondly, As to the Duty of Magistrates with regard to the suppressing of open Lewdness ; if I should ask the following Question, and put it to the Consciences of some of the Magistrates of those Cities to answer it, I doubt they would be found, like the Man in the Parable, *speechless*. The Question is, What hinders any Magistrate or Magistrates from going in Person and seizing, either in Houses or Streets, as they can be met with, all the openly lewd People of both Sexes in *London* and *Westminster* ? If they were to give any Answer to this Question, I suppose it would be no other than what *Solomon* puts in the Mouth of the Sluggard, *viz.* " There is a Lion in the Way." Is it not a Disgrace to the Name of Magistracy or Authority, that hundreds of lewd Women should openly traverse the Streets, or stand at every Corner ready to entrap and draw in all Passengers ; that a thoughtless Youth cannot go about his Master's or Father's Business, without being tempted and pulled, and almost forced into a Brothel ? God knows, that the Inclinations of Youth are vicious enough, and they will go astray fast enough of themselves, and without being tempted otherwise than by their own Lusts ; so that we have no Need of any Snares or Arts to draw them from that Virtue they have already so slight a Hold of ; much less that it should be dangerous to walk the very Streets, or that they should be every Moment put in mind of and solicited to what they might not otherwise altogether set their Hearts upon. I should think the Kingdom of *Satan* would be safe enough, that the Youth of this City
would

would be wicked enough, and that Lewdness might be practised enough, if there were no Temptation in the Way of the Youth, besides their knowing the Places where lewd Women live; though there were none of them allowed to walk the Streets, to conduct or carry them thither by Force.

I can hardly imagine any Reader will be at a Loss, or any Way puzzled about the Possibility of rooting out, or at least of greatly lessening the open Practice of this infamous Vice in this City, by the Interposition of the Magistrate: But lest any one should want some Satisfaction in this Matter, I shall only desire him to consider, whether he can think any Thing in the World more easy or practicable than for any Man of Authority to take a Round now and then of an Evening through the Streets of *London* and *Westminster*, and take up all the idle Women he sees, who can give no Account of themselves. Or if any Thing is more simple than for every Magistrate to be acquainted with the Character of every Housekeeper in his Neighbourhood. By these two Methods only, it is not to be imagined but that Lewdness must be driven first from the publick Streets into those dark and hellish Haunts of Iniquity, the Bawdy-houses; and afterwards, by the Diligence of a Set of Men, who had the Good of the City and the Reformation of an innumerable Multitude at Heart, must in Time be likewise driven from those most secret Holds and last Recesses.

Thirdly, It is likewise the Duty of every private Person to contribute what he can for a general Reformation, and for purging this City of Lewdness and Un-

Uncleanness. And it is in the Power of every private Person to do more or less towards this : It is in the Power of any Person to carry an Information to a Magistrate against Keepers of disorderly Houses; and if such Magistrate will not exert his Authority, when an Opportunity offers, then the Fault lies upon him ; and the private Man, who gave the Information, hath discharged his Conscience. I have often thought it very unaccountable, that a Number of virtuous People, living in a Neighbourhood together, shall, for Months and Years, feel the Inconvenience and Uneasiness of having in their Neighbourhood one or more of these cursed Nuisances to all People of Sobriety ; and shall complain among themselves of the Uneasiness it gives them, but yet none of them shall have the Heart or Courage to lay an Information against them, or petition a Magistrate to turn them out of the Place. Yet it is the undoubted Interest of every sober Man and Woman in *London*, &c. to wish that there was not a Whore nor a Whoremonger within the Bills of Mortality. For there is no sober Man or Woman in this great Metropolis, but is in Danger from them ; for every Inhabitant has either Children or Servants or Relations of his own, who have a Chance of suffering by being intangled with them ; or if he has no such Relations or Dependents of his own, yet he is interested in those that belong to his Friends and Acquaintance.

But lest any Person should be so hardened as to justify and make a Boast of Whoredom, as if it was no Sin, I shall presume to state the Question upon an equal Level with such, *viz.* Suppose you have a Sister

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Sister or Daughter, &c. and any Man should commit Lewdness with her, to the Ruin of her Character and Fortune in the World ; or if he should marry her, and continue to distribute his Love and Substance for the Maintenance of Whores and their Children ; or if another Person should take his Opportunity to defile your own Marriage-Bed ; I say, will you justify such Persons, and say, What Evil have they done ? *I fear not* ; but will, as *Simeon, Levi, and Absalom*, be hurried as a Slave to your own Passion, which will never be satisfied, but by the Hearts Blood of those Whoremasters. So I desire every Person to consider, that he ought to act as a Man and a Christian, and not as a Brute or a Heathen, and therefore not to plead for the Devil, by pleading in Favour of this Sin, to state the Question to themselves, as the injured Person, and to consider, that Whoredom is one of the most immoral Actions (if rightly considered) that ever was committed amongst Men ; and a Sin which God has declared his Abhorrence against in a very particular Manner : And farther, I insist that it is a Sin which is so much in Vogue here, that a sober Man's Chastity is very often called in Question when there is no Ground for it ; so that many Times a happy Settlement by Matrimony is prevented, by the Fears of Women judging all Men to be of one Stamp ; by which Means the innocent are made to suffer for the guilty. Is it not then the Duty of every sober Man to contribute his Endeavours for the suppressing of that Vice, which brings a Reproach upon the whole Race : For notwithstanding it is agreed upon, that the
Vices

Vices of lewd Women in some Measure far exceed those of the other Sex, yet I insist that the Whore-masters in this Place are more vicious than the Whores, and it is reasonable to think so; whereas the Whores do gratify the Lusts of Men for their Hire, some as it is their Choice, others reduced, and as their last Shift, betake themselves to this Practice, or perhaps by bad Counsel, lewd Company, or the Allurements of Men, are deceived into their own Destruction; whereas our Whore-masters, for gratifying their own Lusts, support these lewd Women. May therefore the candid Reader beware of condemning these unhappy Wretches, but rather those Monsters of Wickedness, who, to the Disgrace of Mankind, are the Support of Lewdness, I mean, Whore-masters. Is it not therefore the Duty of every sober Man to contribute his Endeavour for bringing such People to Punishment and Disgrace, that so *Iniquity*, as ashamed, *may stop its Mouth*?

As for the sober Part of the Female Sex, it is their undoubted Interest to exert themselves against lewd Women, who by their vile Practices bring a Scandal upon the whole Race, and especially fill the Youth of the other Sex (who keep their Company a great deal too much) with a thousand ridiculous Notions of the Arts, the Avarice, the Lasciviousness, and many other imaginary Vices peculiar to the Female Sex, to which the virtuous Part of them are entire Strangers. And this is a grievous Discouragement to Matrimony, for which it is the Interest of all the sober Part of that Sex to promote and keep in Reputation, as their whole Fortune in this World depends upon
their

their being well settled in Marriage. Those wicked Creatures are likewise extremely hurtful to the Interest of Matrimony, by their prostituting and making Beauty cheap and easy to be come at by the Youth of this City. And accordingly how common is it to hear a thoughtless young Rake declare, that he never will be *chained*, as they foolishly call it, to any one Woman, so long as he can enjoy twenty every Month for Crowns apiece : By this Means a virtuous young Woman, without a Fortune, is of no Price ; and unless she will condescend to throw herself into the Arms of one considerably her Inferior, she is like to continue unmarried all her Life. Whereas if there was no Way, or at least no cheap or easy Way of enjoying Beauty but by Marriage, the natural Desires of the two Sexes would support and promote that Institution sufficiently for all its Purposes : But as Marriage goes every Day more and more out of Fashion, and the unlawful Commerce of the Sexes comes every Day more and more into Fashion ; I am sometimes inclinable to think that our Children or Grand-children may see the Day, when Matrimony shall be fairly thrown out of Doors, and promiscuous Lewdness established in its Place, &c.

Those that are in eminent Stations in Life, who by their Example and Influence encourage others to this or any other Sin, have a great and dreadful Account to make at the *great Day of Judgment*.

V. *A View of the Vices of the Clergy.*

IT is my Purpose, in this Paper, to touch upon a few of the Faults of our Clergy in *England*; which I intend to do with the same Freedom and Openness of Heart, which I affect to shew upon all Occasions, both in Conversation and Writing, and which, I hope, shall always be found in me; desiring no other Favour of my Readers, than that they will judge me with as much Candour as I address them.

First, I know it will be expected, (at least by the Clergy themselves) that I should treat Men of their sacred Order with great Reverence and Tenderness, and that I should not mention above one Fault in ten, nor one Aggravation in twenty. But I do not know how it is that I do not find in myself any great Awe of their Gravities, nor any great Hesitation at telling them the Truth, if it should be a little rough and disagreeable to their delicate Ears. One Thing, that has a considerable Influence upon me in the Case, is this, That as the Clergy here in *England* do not affect to appear in a sacred Character, or to disengage themselves in the least from the Affairs of this World, but on the contrary, are in all Respects as much immersed and involved in profane Things, (that is, in Civil Affairs) as any Set of Men whatever;
on

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on this Account, I hope they will excuse me, though I treat them upon the same Footing as I would the Lawyers or Physicians, or any other Order of Men. The Law is one Trade, the Practice of Physick is another, and (as it is managed here in *England*) Divinity is a third. Why then should I address them with any Difference of Respect, since each of the three Orders is only a different Way of getting a Living, or of rising in the World, but all three tending to the same ultimate End, namely, MONEY. If I had ever observed them to keep entirely free from worldly Concerns, and to mind only the Business of their Function, the Care of Souls; I should be the last Man to do any Thing toward lessening the Reputation they would then justly deserve. But if they themselves mix in secular Affairs, throw off the sacred Character they are invested with, and, instead of applying themselves altogether to the Care of Souls, and the Salvation of Men, go about continually a Preferment-hunting, as other Men of secular Employment do; I say, if they themselves, in this Manner, turn the sacred Character into Ridicule; how should they expect me to shew any great Respect either to them or to it, upon their Account?

First then, I will make bold to say, whatever comes of it, That the Church of *England*, with her Pluralities; her Curacies of Twenty Pounds a Year, and her Bishopricks of some thousand Pounds a Year; her Country Parsons, perhaps, keeping Alehouses and playing upon Fiddles for a Livelihood, and her Spiritual Lords riding in
Chariots,

Chariots, and making Laws for the Nation, &c. who, perhaps, do not preach once a Year, and yet enjoy the Revenues of Princes, and her Hirelings, who thrash the Pulpit-cushion once or twice a Week, and live on Brown-Bread and Small-Beer : Such a Church, I say, ought to be lamented. And when the general Constitution is so absurd, it is no Wonder that the Members are what they are.

When a Country Curate of, perhaps, Ten Pounds a Year, finds that he cannot get for himself, his Wife and Family of Children, as much Butter-milk as will keep Soul and Body together, it is very natural for him to take to Selling a Cup of Ale, or Scraping a Jig to the People in the Harvest-Field, or in Holiday Time, to pick up a few Half-pence, that he may be enabled to hold forth on *Sunday* upon the Strength of a grand Dinner of Shins of Beef and Turnips, with the *Asiatick* Regale of a Pint of Two-penny, which is often the Case in *Wales*, and also in some remote Parts of *England*. So that either the Parson and his Wife and Children must be starved, or else the poor Souls of the People must be famished ; and we all know, that the Call of Nature is with some People a great deal lowder than that of Duty. Others of these unhappy Starvelings, who find themselves sinking into greater and greater Misery, as their Families increase, and their Income continues the same ; betake themselves to Parliamenting, and neglecting to teach their People to make their Spiritual Calling and Election sure, bestow their whole Endeavours for making their Patron's Election sure. The Consequence of which

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is, perhaps, the first Living that falls in his Gift. Which, when he has got, he is from that Day sealed and set apart as his Patron's Property to all Intents and Purposes. From that Time his Words, his Thoughts, And all, are no more his own, but his Patron's, &c. He then goes on from Evil to Worse, Drudging, and Jobbing, and Voting, and Caballing, and Drinking, for his Patron, or for some Friend or other of his Patron; till at last, through many a miry Track of Infamy and Shame, he arrives at a better Living, where he is, if possible, more effectually secured than ever. But if a better be behind, to which he has not yet arrived, it is to be feared his Soul thirsts a great deal more after that, than it does for Pastoral Care; and as there is but this one Method for gaining his Object, *viz.* by keeping on farther and farther in the same Way, we may all guess what Pace he will go by his Intentions.

This is a brief View of the Way of rising in the World; from which any one must see where the monstrous Absurdity of the Constitution of the Church of *England* lies, *viz.* first, in the Dunghill of Meanness and Poverty of one Part of the Clergy, which lamentably makes them the very Scandal and Reproach of Religion, who should be the Honour and Support of it; and drives them upon those shameful and unworthy Shifts for Bread: And the other ridiculous Blunder, in the Constitution of the Church of *England*, is, the enormous and excessive Height to which a Clergyman may rise, if he will take the proper Ways for gaining Preferment.

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The first of these keeps a Number of the Clergy, especially the modest and worthy Part of them, perhaps, all their Lives upon the very Dunghill ; and the other raises others of them altogether above the Pastoral Cares, or the Spiritual Part of the holy Function. A Country Curate is no better than a Hireling : A Right Reverend is a Grandee, a Courtier, a Statesman, and (to sum up all in one Word) a Spiritual Lord. Each of which Stations, in my Opinion, is altogether unfit for the sacred Function of the Ministry ; which ought to be equally distant from Grandeur and Beggary, from princely Pomp and dunghill Penury.

These two fundamental Errors in the Constitution of the Church of *England* are enough alone to spoil all Churches. But, as if more were needful, we must have a Dispensation for one Clergyman to hold five or six Livings. By which Means others, every one perhaps a better Man than himself, must starve, and all the Parishes must likewise suffer for want of Spiritual Food : For it is always to be observed in the Church, the more Money the less Work, and contrariwise.

When I consider these gross Absurdities in the Constitution, at least the Practice of the Church of *England*, I look upon it as a Proof of singular Virtue, if a Clergyman can resist so many Temptations as are thus laid in his Way, to drive him upon seeking to advance himself either by Pluralities, or by aiming at a Preferment. The very Purpose, for which a sacred Order of Men is supported and provided for in a Country, is by this monstrous Constitution of the Church, in great

Measure defeated and disappointed. The Purpose, as I take it, for which a Religious Order of Men hath, in all Ages and Nations, been supported and provided for out of a publick Fund for that End, is, to keep up the Religion of the Country, and to take Care of the publick Worship or sacred Institutions whatever they be. The Purpose, for which here in *England* we support a sacred Order of Men (or at least an Order of Men who should be sacred) is to see to the publick Worship of God, and particularly ought to be, to preach the Gospel or the glad Tidings of Life and Salvation to sinful and fallen Creatures through Jesus Christ; to dispense the Sacraments, to instruct the Ignorant, to endeavour to reform the Profane, and to do their utmost for preserving and promoting the fundamental Principles and true Practice of the Christian Religion in the Country. And, that the Clergy may have nothing to divert their Attention from these important Cares, and may not be either on the one Hand in continual Anxiety and Solitude about providing for their Families, or, on the other Hand, engaged in the higher and greater Scenes of Life; a moderate Subsistence ought to be appointed for them, and secured to them for Life. But if, instead of that, the Minds of one Half of the Clergy are to be distracted with Poverty, and those of the other with Wealth, it is to be lamented, considering the Frailties of human Nature, and the Difficulty of bearing either Poverty or Wealth with an equal Mind, that the Pastoral Care is so shockingly neglected in *England* as we see it.

Thus

Thus far I have pleaded rather in Favour of the Clergy of the Church of *England*, than against them. And I am willing to own, that there is a Temptation to be in their Way, which nothing but the Spirit and Grace of God is sufficient to resist the Stumbling block, against which so many of them dash their Feet, I mean, the prevailing Desire of Preferment.

But though I will readily yield thus far, I will not for all that yield, that it is innocent in any of them, upon any secular Consideration whatever, to neglect what they ought and do know to be their Duty. If it is difficult to shun or overcome the Temptations which, by the ill contrived and unnatural Constitution of the Church, are laid in their Way, the Honour of God, and the Good of immortal Souls, are greater than the Difficulty, and ought to over-balance it.

There is no Clergyman supposed to be so ignorant, as not to know, that it is his Duty to do all that he possibly can for the Reformation and Edification of the People committed to his Charge, and that he is to mind the Work which his great and heavenly Lord and Master hath committed to him, and first to finish it, before he turns aside to mind the Work of heaping up Riches, or of adding Preferment to Preferment.

I beg Leave to illustrate the Subject I am upon, viz. the Engagements the Clergy are under to watch over the Souls committed to their Charge, and the Account they will be obliged to give of them, by the following familiar Simile. Suppose a Clergyman, who has some Livings in different

E 3 Counties,

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Counties, should appoint so many Stewards to collect the Revenues of those distant Livings, and should order them all to come to him at *London*, and give him in their Accounts once a Year. The first comes before him with the following Speech :

“ Sir, You appointed me to receive for you the
“ Income of your Living of ——— in the County
“ of ———, amounting to two hundred Pounds
“ *per Annum*. Now you know, *Sir*, you allowed
“ me but One Shilling in the Pound, which is but
“ Ten Pounds a Year ; upon which I cannot live.
“ I therefore am obliged to follow other Business
“ of my own, in order to gain Subsistence, and
“ so intrusted, in my Absence, the Collecting of
“ your Rents to a Friend, who has more Leisure
“ than myself, and he has embezzled the Year’s
“ Income all but Ten Pounds, which I have
“ brought you here, and hope you will be glad
“ it is no worse, and give me a Receipt in full,”

The next advances with the following Account of his Stewardship : “ *Sir*, I must confess my Case is
“ much the same with that of Mr. ———, who
“ spoke before : Only out of your Living of
“ ———, amounting to Three hundred a Year, I
“ have brought you here but Three Pounds, which
“ I own is not so good a Composition as the former ; but it is all I could recover from one I
“ intrusted to collect the Money for me, who, I
“ imagine, has drank or whor’d it, or spent it
“ some Way or other ; for, to tell you the Truth,
“ I never asked him what he had done with it.
“ So, *Sir*, I hope you will not blame me, but
“ frankly give me a Receipt in full.” The Third
comes

comes forward with a Shilling in the hundred Pounds, a Fourth with a Sixpence for two hundred, and so on to the last ; every one setting forth, that he had trusted his Reverence's Money in the Hands of some Friend or other, who proved unfaithful, and had consumed and embezzled it. So that poor Dr. *Plurality* has but twenty or thirty Pounds to receive in the Place of two thousand.

So much for the first half of my Simile ; for all right Similies have two Halves, that must be as like one another, as a Pair of well-made Shoes or Gloves. The other Side of it, that is to match this, is as follows.

Suppose I should be present at the above described making up of Accounts between the Doctor and his Stewards and Rent-gatherers, and should see his righteous Spirit moved with Indignation within him, and the Foam fly from his Mouth, and his Eyes, instead of being devoutly raised towards Heaven, ready to start from their liquorish Sockets with Fury and Rage, and his spacious Paunch, like a Mountain shaken with an Earthquake, ready to burst his Cassock with the inward Throws of Anger and Madness, and should hear him upbraid them with all the Terms of Reproach and Accusation which Fury or learned Indignation could invent : I say, suppose I were to be present at such an Interlude as I have been describing, thus would I address his learned Reverence, and with such a Speech as the following, would I meet the Tempest of his Fury.

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“ Reverend Sir, I have heard your Stewards
 “ give you an Account of their Transactions,
 “ which has not had the good Fortune of pleasing
 “ you at all ; but, on the contrary, has thrown
 “ your Divinity into a most unnatural, unchristi-
 “ an, and untheological Ferment, very much un-
 “ becoming your philosophical, apostolical, and
 “ sacerdotal Dignity. The Account your Fac-
 “ tors, or Bailiffs, or Stewards have given you
 “ of their Managements, I shall be far from de-
 “ fending or justifying, as a satisfactory, or ho-
 “ nest, or fair one ; but I insist upon it, that if it
 “ could be fair to any body, it would be fair to
 “ you, and that it is only an Imitation of your
 “ own Proceedings in a Matter of far greater
 “ Consequence ; you ought therefore to moderate
 “ your learned and pontifical Fury, and consider,
 “ *that your own Iniquity corrects you, and your own*
 “ *Backslidings reprove you.* Are not you yourself
 “ the Steward set by God over the Souls of Chris-
 “ tians, to take Care, as you shall answer it at the
 “ great Day, that you faithfully discharge your
 “ Duty to all the Souls committed to your Charge,
 “ to do what is in your Power that none of them
 “ be lost ? Have not you set over them Hirelings,
 “ who care not for the Flock ; and intrusted to
 “ others what you ought either to do yourself,
 “ or not undertake it at all ? What more have
 “ your Stewards done ? You employed them to
 “ gather in your Rents ; and the Providence of
 “ God hath employed you, or rather you have
 “ taken it upon yourself, to gather together the
 “ Souls in several Parishes, and give a good Ac-
 “ count

“ count of them at the great Day of Accounts,
“ Your Stewards have lost by far the greatest Part
“ of your yearly Income ; and you cannot expect
“ any Thing else, than that the greatest Part of
“ the Souls, you have taken the Charge of, will
“ be lost ; at least they are like to be lost for
“ you. What your Stewards have lost is only a
“ little yellow Gold, of no real intrinsick Worth
“ in itself : But what is committed to your Care,
“ and is like to perish through your Want of
“ Care, is of inestimable Worth and Price, even
“ the immortal Souls of Numbers of Christians.
“ You have suffered yourself to be transported be-
“ yond the Bounds of Sense and Reason by im-
“ moderate and ungoverned Fury, for the Loss
“ of what you can easily spare, what you had
“ no just Right to have, and what is in itself of
“ no real Value : And do you not expect, at the
“ great Day of Accounts, to be the Object of the
“ Vengeance of your Almighty Judge, enraged
“ and provoked at the irrecoverable Loss of
“ Numbers of his unhappy Creatures ?”

There is a Passage in *Isaiab*, lvi. 10. where
a certain Sort of Persons are called “ *dumb*
“ *Dogs, which cannot bark, sleeping, lying down,*
“ *loving to slumber.*” I do not pretend to be
any Thing of a Commentator upon the sacred
Writings ; but, whoever they were that were im-
mediately pointed at in that Passage, I must own
I do not know any Sort of Men whom it will bet-
ter suit, and who better deserve the Name of a
“ *dumb Dog, who cannot bark,*” than an idle Cler-
gyman, who will not preach the Gospel of Jesus
Christ.

Christ. *A dumb Dog, who cannot bark*, is one of the most useless Animals upon the Face of the Earth; and so is a Parson who will not preach. A dumb Dog is not fit for guarding the House, or keeping out Thieves or Robbers, nor yet for driving away the Wolf from the Flocks; and a lazy Clergyman is as unfit for watching over the Church. It may be objected, that a dumb Dog, who lies asleep, is at least harmless and innocent, and does no Mischief to any body. But the same Passage adds, that these dumb, sleepy Dogs are likewise "*greedy Dogs, which can never have enough*:" Which last Particular is still more applicable to a Clergyman who can never have Preferments and Livings enough.

But for any Thing I can find from the holy Scriptures, (the most ancient of all Books extant) Churchmen have been all along, from the earliest Ages, a little given to the Failings I am reproving in the Clergy of our own Times. Accordingly, there is Mention in *Ezekiel xxxiv. 3.* "*of Shepherds who eat the Fat, and cloathed themselves with the Wool, who fed themselves, but did not feed the Flock.*" And in another Place we have the following Piece of History, which is not at all to the Honour of the Priesthood. "*Samuel ii. 12.* "*The Priest's Custom with the People was, that when any Man offered Sacrifice, the Priest's Servant came, whilst the Flesh was seething, with a Fleshhook of three Teeth in his Hand, and he struck it into the Pan, Kettle, Cauldron, or Pot, and all that the Fleshhook brought up, the Priest took for himself.*" This was enough, one would have thought, to satisfy any

any reasonable Man : But now observe the rapacious Disposition of these "greedy Dogs," the Priests. "*Before they burnt the Fat, the Priest's* " *Servant came, and said to the Man that sacrificed,* " *Give Flesh to roast for the Priest ; for he will not* " *have sodden Flesh of thee, but raw.*" And, in Answer to all Opposition, he says, "*Nay, thou* " *shalt give it me now, and if not, I will take it* " *by Force.*" And no doubt the People of *Israel* thought the Priests a Pack of greedy Dogs, to want their Share both of Boiled and Roast.

But what would they think, if they were to see the Ecclesiastick Luxury of modern Times, where Boiled and Roast are hardly thought good enough to appear upon a pontifick Board ? And when the *Israelites* saw the Priests more careful in providing for their own Pot and Spit, than for worshipping the Lord according to his Appointment, we find that they "*abhorred the Offering of the* " *Lord,*" and, which was still more terrible, we read that *the Sin of the Priests was* " *very great be-* " *fore the Lord.*" And so, without all Manner of Doubt, will be the Sin of all Priests, who "*make* " *their Belly their God, and mind earthly Things.*"

Indeed the Sins of the Clergy are to all Intents and Purposes tenfold more heinous, more black and atrocious than those of the Laity ; as the Effect of their Example is so extensive and so mischievous, as their Practice in a Manner encourages the Vices they are guilty of, as their superior Knowledge of their Duty ought to direct them to other Courses, and as the Stains they cast upon their Order, serve to defile and render odious

ous and contemptible Religion itself, and to make "*Men abhor the Offering of the Lord.*" For though the blessed Ordinances of God are in themselves good and healthful to the Souls of sincerely disposed Christians ; yet it is in a Manner dangerous to receive them from the Hands of a wicked Clergyman, as it would have been to have offered strange Fire with *Korah, Dathan, and Abiram.*

It would be well, if some of our Clergy would consider a little the Diligence, the Faithfulness, and the Courage with which the Old Testament Prophets, our Saviour and his Apostles, and the primitive Christians exerted themselves in the Way of their Duty, and in obeying the Commissions they were severally sent upon ; and they would find how little they minded or concerned themselves about secular Affairs, or rather how entirely they neglected every Thing but the sacred Employment they were engaged in.

Moses was not afraid to deliver threatening Messages from God to *Pharaoh* King of *Egypt* again and again. *Phinehas* was not afraid of all the Whoremongers in *Midian* and *Israel* both. *Elijah* told King *Abab* to his Face, that he was the Troubler of *Israel*. *Daniel* was not afraid of the Den of Lions ; nor *Shadrach, Meshech, and Abednego* of a fiery Furnace. *Micah* was not terrified at King *Abab's* Threatnings, nor shocked at the Thoughts of a Dungeon or Chains. *Nathan* boldly told King *David* to his Face, that he was an Adulterer and Murderer. I therefore beg Leave to observe, that this Prophet has not been either

a Bishop, a Dean, or a Court-Chaplain, else he had had more Manners than to grate a Royal Ear with his crabbed Parable of the poor Man and his Ewe-Lamb, &c.

To go on, *John* the Baptist did not hesitate to tell *Herod*, that he was guilty of Incest in marrying *Herodias* his Brother's Wife. And yet there is no Doubt but *John* the Baptist knew well enough that by this Declaration he would provoke the Vengeance both of *Herod* and the wicked *Herodias*; and that if she desired *Herod* to cut him off, he would no more have the Power to refuse her, than all other doting enamour'd Fools have to refuse gratifying the mad or unreasonable Demands of their Whores. And accordingly it happened so. And here, by the way, I cannot but take Notice what a thoughtless inconsiderate Whorish Infidel this same *Herod* was, who being insnared by a dancing capering Baggage into a rash and distracted Oath, that he would give her whatever she should ask, even to the Half of his Kingdom, was yet a greater and greater Fool in keeping his Oath against his Inclination; when he might, by three different Ways, have got off clear, without Breach of his Oath, if he had had any Brains to think upon any one of them.

First, His Promise was to give the Wench whatever she should ask, even to the Half of his Kingdom: But the Head of *John* the Baptist was neither Whole nor Half of his Kingdom.

Next, he was to give her nothing but what was his to give; but *Herod* had no more Right to
John

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John the Baptist's Head, than I have to *Herod's* Head to play at Foot-ball with.

Lastly, He promised to give her any Thing she should ask, to the Value even of half his Kingdom: But he might have told the wicked young Harlot, that the Head of *John* the Baptist was of more Value than both the Half and Whole of his Kingdom, herself and the bloody Wretch her Mother, and as many more such wicked Whores as *St. Paul's* Church would hold. And thus he might have saved the precious Life of the holy Man, kept his Oath, and cleared himself before all who sat with him.

But to return, our Saviour himself *went about continually doing Good*; whereas our indulging Clergy love to slumber and sleep. He was often hungry and thirsty, *had not where to lay his Head*; was both careless himself, and likewise directs his Followers to take no Care for the good Things of this World, not to "*labour for the Meat that perishes*;" not to "*lay up for themselves earthly and corruptible Treasures*," to "*take no Thought for the Morrow*;" but to "*seek first the Kingdom of God, and all other Things should be added to them*." But such of our Clergy, who can never have enough, bestow all their Care upon the good Things of this World, labour hard for the "*Meat that perishes*," viz. Pluralities and Bishopricks; "*lay up*" for themselves and their Children after them, the "*Treasures which Moth and Rust will corrupt*;" take a great deal of "*Thought both for the Morrow*," and next Day, and next Year, and many Years to come; are so far from
" *seeking*

“*seeking first the Kingdom of Heaven,*” and leaving all other Things to the Providence of God, that they usually seek a Preferment first, and it is to be fear’d, neither “*seek the Kingdom of God*” for themselves, nor those committed to their Charge, some of them I mean.

The same Thing can’t be said of the Apostles and first Preachers of Christianity. They minded nothing but the important Commission of their great Master “*to preach the Gospel to every Creature:*” But some of our modern Apostles, (who are as like the Apostles of our Saviour, whose Place they pretend to fill, as the Pope of *Rome* is like *St. Peter*, whose Chair he pretends to fill) instead of preaching the Gospel to every Creature, preach it to no Creature. The Apostles, though prohibited upon Pain of Death to speak publicly in the Name of Jesus, proceeded notwithstanding to preach and propagate the Christian Religion through all Nations; but some Clergymen, though paid several thousand Pounds a Year for Preaching Christ, will not do it, but will rather pay Hirelings Twenty Pounds a Year, &c. to do that Drudgery, as they impiously miscall the most honourable of all Employments, and which some of them are never like to be worthy of.

To conclude, the Prophets and Apostles obeyed God’s Commission of “*putting the Trumpet to their Mouth, and telling Jacob his Transgression and Israel his Sins;*” but some of our modern Prophets and Apostles will let the Trumpet of the Gospel grow rusty enough to be sold for old Brass, before they will put it to their Lips.

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To sum up all, the Vices of the Clergy may be comprehended under the Heads of *Ambition, Covetousness, Laziness, Corruption, Luxury and Pride.* And I think there is not one of all these, that is not as proper to that Order of Men, as the peculiar Qualities of the several Sorts of Animals are proper to them. But to go on.

Suppose it should be asked of some of our Clergy, what they have been doing in this World; one answers, "I have been superintending the Affairs of the Church." Up starts his Conscience, and cries, "You are a Lyar; you know
" you would have seen all the Churches in *Europe*
" at *York*, and the seven Churches of *Asia* into the
" Bargain, at any Time for the Income of a
" better Living, and greater Preferment; and
" that you cared no more for the Church than
" you did for the State, but for the Sake of her
" fat Benefices."

Another being asked what he had been doing all his Life, answers, "What should I be doing
" but Teaching, Preaching, and Dispensing the
" Sacraments?" "Well said old Equivocation," cries Conscience; "That is what you should have
" done indeed, but what People should do, and
" what they actually do, are often very different
" Things. But I will put you in mind of your
" Manner of spending your Time, which was as
" follows: Your Life was divided among these
" three Employments, *first*, in constant and indefatigable Diligence in striving for Preferment,
" though by Pluralities or Bishopricks. *Secondly*,
" in gathering in and disposing of the yearly In-
" come

“ come of your several Benefices and Livings.
“ *Thirdly*, in filling yourself with the good Things
“ of the World, and that not at your own Charge,
“ but at that of whoever would invite you.”

Another being asked what he had been doing all his Life, his Conscience answers for him in this Manner. “ He has been eating and drinking and
“ sleeping, and sleeping and drinking and eating.
“ He was always the merriest Man in the Com-
“ pany at all Christnings and Weddings and Pa-
“ rish Feasts. He could smoke Tobacco, drink
“ Ale, and crack a Country Joke with any Fox-
“ hunter in the County; and would sit with the
“ last Man in the Company.

“ As for Preaching or Instructing his People
“ in the Doctrines of the Gospel, and of Justifi-
“ cation by the Blood and Righteousness of Jesus
“ Christ, and of the Nature of Faith and Re-
“ pentance and true Holiness, that are to be
“ wrought in the Soul by the holy Spirit; he
“ seems himself to be quite a Stranger to these es-
“ sential Doctrines of the Christian Religion, and
“ is consequently not at all capable to instruct his
“ poor ignorant People in them. And the
“ Scripture, which cannot be broken, affirms, *that*
“ *if the blind lead the blind, both will fall into the*
“ *Ditch*: Which is a very awful and moving
“ Consideration.”

VI. *The Difference between true Religion, and a mere Profession.*

AFTER what I have said concerning some of the more gross Crimes of the Clergy and Laity of this wicked Nation ; I doubt not but Abundance of my Readers will be ready to bless themselves, and say, with the Hypocrite in the Gospel, " God, I thank thee, that " I am not as other Men, &c. no Whoremonger or Adulterer, no Haunter of Bawdy-houses, no Keeper of Wenches, no Defiler of the Marriage Bed, no Hunter after Preferment, by venal and dishonest Arts, no Betrayer of the Trust of immortal Souls, no idle Eater of holy Bread, no Wolf in Sheep's Cloathing, &c. He, who can truly say so, can say so far very well ; for to be a Man of common Honesty, and innocent of the more atrocious Kinds of Wickedness, is, as the World now goes, to be one of a Hundred. But after all I must let such People know, that, though they have gained thus much of the Way toward Heaven, as to be morally honest and innocent of the grosser Kinds of Wickedness, yet they have no Reason from the Gospel to hope they shall arrive there. As it would signify nothing for a Man to resolve to travel to *York*, and stop when he has got ten Miles from *London*.

It

It is my Purpose in this Paper to give the sober and well-disposed a few Hints upon the most serious, the most excellent, and most useful of all Subjects, namely, the Way for attaining a well grounded Hope of one's being in the right Road to everlasting Happiness. And I desire, that such of my Readers as are too polite to be serious or think of their Souls, or such as cannot be entertained unless they be diverted, or such as are always ready to give up Instruction for Mirth and Humour, may pass this Paper unread. For I had rather they should not read it, than read it with an Aversion at the Subject, or find Fault unjustly with it, when the Cause of their Disgust is in themselves. Not that I imagine there may not be Room enough for severe Criticism upon any of my poor Thoughts: But I only would wish not to injure the Subject I am going to treat of in the Opinion of any one, by laying in their Way what they may be unwilling to think of, and had better pass over, than be more and more disgusted at, and farther and farther from being reconciled thereto.

The general Advice of the Clergy, concerning the Way to attain Salvation, is, *Go to Church, say Prayers, make the Responses regularly, say, as it is in the Prayer Book, " Lord have Mercy upon us, " Christ have Mercy upon us, Lord have Mercy upon us, Good Lord deliver us, Good Lord deliver us, " Good Lord deliver us, &c."* perhaps forty Times over in a Day, say the Creeds, the Ten Commandments, and the Lord's Prayer, receive the Sacrament, keep Holidays, give Alms, and do good Deeds, and so you are as sure of Heaven as if you was in it.

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This Doctrine they pretend to confirm by Reason and Scripture, particularly, from the Parable of the tender-hearted *Samaritan*, their great Support on this Point. Though there are innumerable Passages in Scripture proving that a Man may do many great and good Actions, and make a flaming Profession of Religion, and yet fall miserably short of eternal Happiness.

Any one, who would be satisfied on this Point, or indeed upon any one necessary to Salvation, may find all Intricacies fully cleared in Scripture; and the present Question in particular expressly answered in the Gospel, *John* vi. The Multitude having seen the Miracles which Jesus did, and tasted the Food he prepared, or rather by his Almighty Power created, for them in the Wilderness (for all that they fed upon, besides the original few Loaves and Fishes, was instantaneously produced out of nothing) and being still in the Dark as to their principal Duty, and the Method of Salvation, crossed the Sea after him, that they might be satisfied about it.

Accordingly, we find their first Question was, *ver.* 28. "*What shall we do, that we may work the Works of God.*" No doubt they expected to be sent back to the old shatter'd Covenant of Works; as may be concluded from the Style of their Question. Some of their Teachers held, that good Deeds alone were *the Work of God*: *Arminianism* tells us, fulfilling our own Righteousness, and trusting to it, is *the Work of God*: *Antinomianism* tells us, Faith, without a good Life, is *the Work of God*: *Quakerism* tells us, observing a certain

Will

Will, called the Light within them, is *working the Work of God*; and *Popery* tells us, kissing Pieces of rotten Wood and noisom Bones, worshipping a Parcel of Wax-work Dolls, believing the Word of a single Priest against the Senses of all Mankind, and persecuting with Fire and Sword all Men that will not be as great Fools as the Clergy would wish them: *Popery*, I say, teaches us, that these are *the Works of God*. But what doth the *Voice of Truth* itself say? What doth he, who best knew *the Works of God*, having come from *Heaven* to declare it to Men: What doth he affirm to be *the Work of God*? "*This is the Work of God,*" saith he, "*that ye believe on him, whom he hath sent,*" ver. 29. An Answer very different from all the above mentioned; which leads us to seek Salvation only by a true and saving Faith in Jesus the Saviour and Surety, as he is proposed in the Gospel.

There are many People, who are ready enough to own, that *Jesus* is their *Saviour*; but at the same Time they hold, that their *Salvation* is not to be gained but by the *Merits of Christ* and their own Works mixed together. But I would only ask those Persons, what Sort of Apparel could be made out of an equal Quantity of the Robes of a Prince and the Rags of a Beggar? Just such a patch-work Righteousness will they make out of the *Merits of Christ* and their own good Works mixed together; and I am afraid, that they, who think to go to the Marriage-Supper of the Lamb so attired, will meet with that dreadful Rebuke in the Parable of our *Saviour*,

“ Friend, how camest thou in hither, not having on a
 “ *Wedding Garment.*”

I. To return ; we find in Scripture, that a Child of the Devil may make a loud Profession of Religion, may be judged a sincere Christian by the People of God, and may share in many Privileges with them, and may believe himself to be of that Number, till *that Day when all Secrets shall be revealed*, when he shall find his fatal Mistake. This we are taught in the Parable of the ten Virgins, *Matth. xxv.*

II. A wicked Man may suffer severe Compunction of Conscience for Sin ; may loath and hate, nay, even restore what he has unjustly gained ; as we find *Judas* did, who is, notwithstanding, called “ *the Son of Perdition.*”

III. A Man may give his Wealth to be bestowed in pious or charitable Uses, and yet be a very bad Man at Heart : For there are many other Views and Ends, from which a Man may do Actions that are in themselves good, besides the Views of pleasing God and benefiting our Fellow-Creatures. Thus our Saviour himself tells us of some, who gave Alms that they might be seen of Men ; and in *Acts v. 1, 2, &c.* we read, that *Ananias* and his Wife *Sapphira* brought a considerable Sum, and laid it at the Feet of the Apostles : But their Disingenuity and Ostentation in it brought upon them a very severe Punishment, no less than immediate Death ; for what, it is to be supposed, they expected to be richly rewarded for in another World, and highly applauded in this.

IV. A Man may have the greatest Honours conferred

ferred upon him by the immediate Direction of God, and yet be but a wicked and worthless Man at Bottom, Thus we read (1 Sam. x. 19. xiii. 12.) that *Saul* was anointed King by the express Command of God, had "another Heart given him," (a very strong Expression concerning so bad a Man, and seemingly near to the Notion of real Regeneration) and was likewise endued with the Spirit of Prophecy : And yet, after all, we find, from the History of the latter Part of his Life, that he was forsaken of God, as a wicked Man and a Reprobate ; and that his own Crimes brought him down as low as the Goodness of God had formerly raised him high.

V. Very wicked Men have had a Power of working Miracles, and of blessing and cursing in an effectual Manner. Of the first the Magicians of *Egypt*, *Judas Iscariot*, and several Wizards and Sorcerers, we read of in Scripture, are Instances ; and of the latter, the Prophet *Balaam* ; who, though he had the Spirit of Prophecy, we are sure was void of the Spirit of Grace.

VI. A Man may even give that Proof, which Men account the severest Tryal of Sincerity that can possibly be given, namely, *Suffering Martyrdom*, and yet his Heart not be right in the Sight of God. This the Apostle *Paul* assures us of in 1 Cor. xiii. where he shews what great Lengths a wicked and unconverted Man may go, and yet continue a Stranger to that inward Work of Grace by the holy Spirit on the Heart, and to the real Power of Religion, which every Man must experience before he can arrive at that happy

State, which qualifies a Man for Eternal Happiness in Heaven. But the Scriptures are full of Instances proper upon this Head : *Jebu* (2 *Kings* x. 25. — 29.) killed the Priests of *Baal*, broke down his Altars, and banished Idolatry out of *Israel*. The Harlot, in *Prov.* vii. 14. offers her Peace-Offerings forsooth, and religiously keeps her Vows. The proud Pharisee fasts twice a Week, (a very extraordinary Degree of Abstemiousness) and pays Tithes of all he possesses ; a Proof at once of Honesty, Generosity, and a Contempt of Riches ; three very considerable Virtues : Yet our Saviour tells us, that a poor Publican was rather justified in the Sight of God than he, *Luke* xviii. 11. — 14. And in *Ezek.* xxxiii. 31, 32. God declares by the Prophet, that the People of *Israel* came before him willingly, and heard the Mind of Heaven declared to them with great Delight, and yet continued to be a wicked People, who “knew not God.” The Multitude, who followed Jesus a great Way by Sea and Land, at length turned back and left him ; a plain Proof that a Person may be distinguished in a remarkable Manner, have great Signs of Regeneration, have great Confidence in themselves, and yet be void of the saving Grace of God, &c. 1 *Kings* xxi. 27, 29, *Titus* i. 3, 5, 15. *Rom.* ix. 16. *Amos* v. 21, 22. *Hag.* ii. 14. *Matth.* vi. 2, 5, 16, *Phill.* i. 15, 16, 18. *Matth.* xxiii. 23.

Considering how full the Scriptures are of Histories and Assertions, setting forth the exceeding Deceitfulness of the Heart of Man, and the Difficulty of knowing it aright, it is to be feared, that

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at the Day of Judgment, many, who think themselves well affected toward the Method of Salvation through Jesus Christ, and of a blameless Conversation, will find that they were no better than "Enemies to the Cross of Christ."

But if the Condition of a Man's Soul, and a well-grounded Hope for Eternal Happiness, be so very difficult to be ascertained, and so likely to be mistaken; surely no Enquiry, we can engage in, can be more important or momentous than to endeavour to come at some tolerable Assurance concerning our everlasting State in another World; all other Things, that may concern us, being but trivial and frivolous, when compared with it, as the greatest Length of Time is, when compared with Eternity. If therefore there be any Marks or Characters in Scripture, by which a Man may judge of the State of his Mind in the Sight of God, they ought to be studied by all Men with the strictest Care and Attention, in a Dependence upon God for his Help and Assistance; and Tryal to be made, whether they will agree to their Hearts and Dispositions, with the most rigid Accuracy and Severity: A Mistake in this Matter being so fatal and irretrievable. 2 Cor. xiii. 5. *Examine yourselves whether ye be in the Faith, prove your own selves; know ye not yourselves, how that Christ Jesus is in you, except ye be Reprobates.* John v. 39. *Search the Scriptures, for in them ye think ye have Eternal Life, and these are they which testify of me.* Matt. xxii. 29, 31. Gal. iii. 21. 1 John v. 13. 1 Cor. xi. 28. *But let a Man examine himself,*

self, &c. ver. 31. for if we would judge ourselves, we should not be judged.

I shall here set down, as they occur to me, some Marks or Characteristicks, which may be useful to such as are willing to search and try themselves by them.

I. It is necessary, that the Eyes of a Man's Understanding be opened, that he may perceive himself to be vile and polluted by Sin : For he, who is clean in his own Sight, is certainly unclean in the Sight of God.

II. It is necessary for a Man to be convinced of his utter Inability to believe in or receive Jesus Christ, without the Assistance of the Holy Spirit of God.

III. It is necessary, that one see such Perfections in Jesus Christ, as to make him the most amiable Object in Heaven or Earth.

IV. It is necessary, that a Man be resolutely determined to do the Will of God, without consulting with Flesh and Blood, and without regarding worldly Interest.

V. It is necessary, that upon a deliberate Consideration of the Terms and Articles of God's Covenant, a Man be thoroughly satisfied with every Particular in it, and his Methods with the Children of Men, and see them all to be transcendently excellent, and well ordered in all Things, and sure.

VI. It is necessary, that a Man be willing to serve God, without any Regard either to Rewards of Heaven, or the Punishments of Hell.

VII. It is necessary, that a Man hate Sin as
much

much, nay chiefly, because it is contrary to the holy Nature and Laws of God, as because it is of a damning Nature, and will bring one to Eternal Misery and Destruction.

VIII. It is necessary, that a Man make known all his Ways to God; that he resolve to resign himself entirely to the Disposal of Divine Providence, and endeavour to submit chearfully and patiently to cross Dispensations as well as favourable ones.

IX. It is necessary, that a Man find in himself a Disposition full of Kindness and Love to the People of God, without any other Motive or Engagement, but their being interested with themselves in the same Relation and Favour with God in Christ, and endued with Qualifications becoming the Gospel and the Saints of the living God.

X. It is necessary, that a Man receive Jesus Christ in these three Offices, *viz.* 1. As a Prophet, to instruct him in all Things necessary to be known, and that his Instructions be received and submitted to without Scruple or Reservation. 2. As a Priest, to offer the Sacrifice of himself for Mankind, and thereby appease Divine Justice, and to present Men and their Services to God, and make them acceptable to him: And 3. As a King, to rule in the Minds of Men, and subdue their wicked Nature and their Enemies, and to protect and preserve his own People from Sin, Satan, the World, and all Dangers whatsoever.

XI. It is necessary, that a Man seriously consider the Nature and Extent of each of the Sins forbidden,

forbidden, and Duties required in the Law of God, that he resolve strictly to observe his Law, and to keep all the Precepts of it, and avoid all the Sins forbidden in it : For we are told in Scripture, that he who keeps the Law of God, and fails in one Point, is guilty of a Breach of the whole Law.

XII. It is necessary, that a Man, in going to Ordinances, go with no other Design but only to seek the God of Ordinances ; for to go to the Places where God is worshiped, merely because it is the Custom, or for any worse End, such as to see and be seen, or to make an ostentatious Pretence of Religion, is altogether inconsistent with true Piety.

XIII. It is necessary, that a Man have the Experience of the Operation of the Holy Spirit of God upon his Mind, stirring up and invigorating its Desires toward himself, and creating in it an earnest Longing and impatient Expectation of the Enjoyment of himself through all Eternity.

XIV. A Man may judge of the inward Disposition of his Mind, and whether the Grace of God is sown in his Heart, by considering what Company and Conversation he finds himself most inclinable to associate with ; whether with the People of God, or with the Men of the World.

XV. It is necessary, that a Man see in himself so much of Sin, and a Propensity to it, as might seem enough (so to speak) to sink a whole World to everlasting Misery, if God should pass Sentence according to Justice unmixed with Mercy.

XVI. It is necessary, that a Man see in Christ
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so much Excellency and Perfection, as is sufficient to engage him to dedicate and give up himself entirely to him, Soul and Body, Heart and Life, Thoughts, Words and Actions, for Time and Eternity.

XVII. It is necessary, that a Man have such a mortified Opinion of his own Weakness, as to see it as easy for him to pull the Sun down from the Firmament, or do any other Impossibility, as to think one good Thought or do one good Deed without the Assistance of the Holy Spirit; and that if Heaven, with all its Happiness, were possibly to be purchased by a good Thought, it must for ever be lost, without the Assistance of the Grace of God.

XVIII. Farther, a truly pious and regenerate Man will think it Matter of the deepest Sorrow to see the Wicked of the World around him going on in Sin, dishonouring God, and hastening their own Ruin; and he will be so far from making it a Matter of Mirth, that he will both endeavour to work a Reformation upon them by good and well-timed Advice, and likewise intercede for them by fervent Prayer, and beg that God would be pleased to begin and accomplice that good Work in their Hearts, which all created Power is not able to do without his Interposition.

XIX. A Man, who hath been renewed by the Grace of God, will find his greatest Affliction to be that Body of Sin and Death, which he bears about with him, and which weighs him down in all his Endeavours to rise above this miserable
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and wicked World, and troubles him both in his Devotions and all other Parts of his Life.

XX. Lastly, a Man, who is converted and born again, will determine himself “*to love the Lord with all his Heart, with all his Soul, and with all his Strength; and his Neighbour as himself.*” And this he will resolve upon to the utmost Extent of these two most extensive Commandments: Which is resolving to keep them in another Sort of a Manner, than they are kept by the Men of this World. *Rom. vii. 23. Gala. v. 17. 1 Peter ii. 2. 1 John v. 4. 2 Cor. vii. 1. Heb. x. 39. Eph. i. 17, 18, 19. Luke xvii. 5. Rom. i. 16, 17. 1 Thes. ii. 13. 1 John v. 4, 5, 10. Acts xxiv. 14. Isaiah lx. 2. Hebr. ii. 13. 1 Tim. iv. 8. 1 John i. 12. Acts xvi. 31. Gala. ii. 20. Acts xv. 2. Rom. iv. 19, 20. Ephe. vi. 16. 1 John v. 4, 5. Heb. vi. 11, 12. x. 22. xii. 2. Ezek. xii. 10. xviii. 30, 31. xxxvi. 31. xvi. 61, 62, 63. Hoseah xiv. 2, 4. Eph. i. 2. Luke xiii. 3, 5. Acts xvii. 30, 31. Colos. ii. 2. Jer. xxxi. 18, 19. Joel ii. 12, 13. Psalms cvi. 1. Eph. i. 7. Mathew xii. 16. Rom. viii. 18, 23. Acts ix. 6. Psalms cxix. 127, 128. Job ii. 10. Eph. iv. 15, 6.]*

Any Person, who, upon examining himself with that Strictness and Severity, which a Matter of the highest imaginable Importance requires, can apply to himself the foregoing Marks or Characteristicks, may, upon good Grounds, conclude himself not far from the Kingdom of Heaven; and may join, with a pious Exaltation of Mind and inexpressible Transports, in all those lofty Songs
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of Praise and Thanksgiving, of which the Scriptures are full; particularly, *Rom.* viii. 31. to the End. *Psal.* xxiii. cxii. 12, 13, 14, 16. cxxi. *John* xx. 28. *Cant.* ii. 16. They may also claim an Interest in all the glorious Promises in Scripture; they being all purchased by *Jesus Christ* for such Persons. And as sure as the God of Truth cannot lye, so sure is such a Person of eternal Life. For, for this Purpose doth he give to his chosen People his holy Spirit, which enables them to receive and believe in *Jesus Christ*. Then, instead of joining with the *Saints* on Earth, they, in a short Time, shall join the glorious Choir of *Che- rubim* and *Seraphim*, and of the *Spirits* of *just Men* made perfect. One Moment of which Joys will make them forget their good or their bad Situation here upon *Earth*; the short-lived Pleasures and the light Afflictions of this World.

It is no Wonder then though the pious and regenerate *Man* longs for the *blessed Day* of his Dissolution, when he is to be received into *Heaven* itself as into his *Father's House*, where the whole *glorious Family* of Angels and Saints will give him a kind and hearty Welcome, and which will crown all, he will be received by *Jesus Christ* himself with this delightful Salutation; "Come, ye blessed of my Father, inherit the Kingdom prepared for you before the World began." Transporting Sentence! Ravishing Salutation! From the Mouth of the *Son of God* himself! Then shall the Mouths of the blessed Saints be filled with Allelujahs and Songs of Praise, "to him that washed them in his own Blood, and made them
" Kings

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"Kings and Priests." Then shall they say, "*Wor-
thy is the Lamb, that was slain, to receive Ho-
nour and Glory. Who shall not fear thee, O Lord,
and glorify thy Name ?*" Unto thee alone be the
Honour of our Salvation. *Not unto us, Lord,
not unto us, but to thy Name be the Praise.* Not to
our Prayers, Tears, Resolutions, Vows, Alms to
the Poor, our partaking of the Sacrament
and Keeping of Holidays ; not to our holding our
Profession in the Midst of Perils, and even in
Contempt of Death itself ; not to any Thing in or
about us, or to any Thing we did or could do,
but to thy unbounded Grace and Mercy alone,
be the Honour and Praise for ever and ever.
*"Hosanna to the Son of David ! Blessed be he who
hath come in the Name of the Lord ; Hosanna
in the highest !"*

How ought the pious and truly regenerate *Man*,
who hath these glorious Hopes in him, to de-
light himself in Contemplation upon the amiable
Object and Author of his Hopes ! How ought he,
I say, to exert a lively and vigorous Faith upon
Jesus the Author and Finisher of his Faith ! The
Contemplation of him will be the Employment of
Eternity ; and when the Saint on Earth employs
himself in that Manner here, he begins that de-
lightful Work which a whole Eternity will not fi-
nish. And God is pleased to give such Manifesta-
tions of himself to his Saints here below, which
the Men of the World have no Experience of,
and which are by them accounted the Delusions of
an Enthusiastick Brain ; but that's no Matter, for
they see enough of his celestial Beauty and Di-
vine

vine Perfection, to over balance every thing whatsoever, for by Faith they perceive in him *the Brightness of his Father's Glory, and the express Image of his Person.* Yet what they enjoy here is but as the twinkling of a Taper, compared with the Brightness of the Sun in his meridian Splendor; but is at the same Time as far superior to the Pleasure, which is received from the Enjoyment of the Smiles and Favour of the greatest Prince or Potentate on Earth, as the Perfections and Attributes of God are superior to the Weakness and Vileness of miserable Man, "*who is but a Worm.*" 2 Cor. iii. 18. 1 Thess. iv. 14, 17. Luke xxiii. 43. Rom. v. 1, 2, 5. xiv. 17. vi. 23. 2 Cor. i. 22. Eph. ii. 5, 6. Heb. xii. 23. 2 Cor. v. 1, 6, 8. Psal. xvi. 9. Rom. viii. 23. 2 Cor. xiii. 12. 1 John iii. 2. Acts iii. 21. Phil. i. 23. Job. xix. 26, 27. Eph. i. 13, 14. John vi. 37, 39. xix. 15, 16.

But, as the modest and diffident, who are generally the best and most pious Men, may perhaps be disconsolate and cast down upon examining themselves by the foregoing Marks, and finding, that upon many Occasions they come short of that Strictness of Piety, and that Purity of Heart, which Religion requires: I shall therefore subjoin some Considerations which should be regarded, and Allowances made for them, according to Scripture, *Exod. xxxii. 1. to 7. ver. 22, 23, 24. 2 Sam. xi. 2. Mark xiv. 71. 2 Kings xx. 13. Luke xx. 31, 32.* but with all Modesty and Humility; for the Danger of being too suspicious of one's State and Prospect for Eternity, is much less than that of being too rash and presumptuous.

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The Considerations I mean are these,

I. That a truly pious and regenerate Man is liable to be deserted of God, that is, to lose for a Time, those Manifestations of the divine Presence, which are communicated to the Saints here on Earth. This may be occasioned by some Defection on the Part of the Person, which may provoke God to punish him by hiding his Face from him for a Season.

II. A good Man is liable to be tempted of the Devil, and drawn into very grievous Sins against God, to the great Disturbance and Interruption of his Peace.

III. A truly good Man may be ensnared by the Allurements and Pleasures of the World.

IV. He may be deceived by his own Heart. And by all these means the Evidences, which he had concerning his State, may be so darkned and obscured, that he may be ready to cry out with *Heman, Psalm lxxxviii. 14. Lord why casteth thou off my Soul, why hidest thou thy Face from me, ver. 15. I am afflicted and ready to die, &c. while I suffer thy Terrors, I am distracted*; and to conclude himself to be in Danger of being eternally banished from the Sight and Presence of God.

VII. *Atheism and Judaism considered.*

IT is an Observation of the *Psalmist*, *Psal.* xiv. 1.—xxxvi. 1. “*The Fool hath said in his Heart, there is no God.*” And none but a Fool would have said so. However, though he was such a Fool as to say so, he took Care to say it only in his Heart, that no Body might have the Pleasure of laughing at his Folly.

But we have heard of some Fools, who have been less prudent and discreet than the Fool here mentioned by the *Psalmist*, and have been at the Pains to say this both in their Hearts, and with their Mouths, and to write and print themselves Fools, by asserting, that there is no God; and the Number of such Fools is not small, if we consider the Extremity of this Folly.

There are three Sorts of Atheists.

I. Atheists in Judgment, that is, such as actually believe within themselves, that there is no Supreme Being. This Sort of Atheists, however, I believe are but an imaginary or chimerical Sort, that have no Existence: And it is the Opinion of many judicious Men, that such Persons are only Pretenders; and that God hath placed a Witness in the Breast of every Man and Woman, which at Times will so strongly impress upon them the Notion of his Existence, as to render it impossible for them to oppose the Belief of it.

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II. A second Sort of Atheists, who are very numerous, are they, who may be rather said to wish than believe that there is no God. They are such as have Reason to be persuaded, that, if there be a God, they cannot escape his Vengeance for their Crimes.

III. A third Sort of Atheists are those called practical Atheists. They are such Persons as, though they cannot rid themselves of the Belief of a Being of infinite Wisdom, Holiness, and Justice, who is to judge the World at the last Day, and render to every Man according to his Works; yet live in a perpetual Contempt of his Authority, and so much contrary to his Laws, that they reduce themselves to the wretched Shift of persuading themselves by false and sophistical Arguments, that there is no God, and that there will be no Judgment of the World; and that the Soul of Man will vanish into nothing at Death, as the Beasts that perish.

One very gross and irrational Argument used by some on this Occasion, is, That since no Man hath seen God at any Time, and since the most learned can give no Account of his Nature and Manner of Existence; it is unreasonable to believe in a Being, who is confessedly invisible and incomprehensible.

This Argument, besides its Irrationality, is monstrously daring and impious. And it is not to be doubted, but if God should take such Persons, as desire to be convinced in this Manner, at their Word, and appear for their Conviction; there is, I say, no doubt to be made, but it would be with them as it was with the *Israelites*, who said to *Moses*,
Exod.

Exod. xxi. 19. “*Speak thou with us, and we will bear; but let not God speak, lest we die.*” But they, who reason thus, ought to consider the Absurdity, they draw themselves into, *viz.* of aiming to comprehend an infinite God with finite Understandings; which is more ridiculous, than it would be, to endeavour to make a Bottle contain an Ocean. The Difference between these two is very great, but still it is but a finite Difference, both being finite Things: But the Difference betwixt God and the human Understanding is infinite; the first being eternal and Self-existent; the latter created and mortal; the first incomprehensible; and the latter comprehensible and finite.

Farther, why do not such Persons, as deny the Existence of God upon an Account of his Incomprehensibility, likewise deny the Existence of the World upon Account of its Incomprehensibility? Can any one of these sagacious Reasoners give any tolerable Account of the Nature of that Faculty within Men, which distinguishes them from the Brutes? Can any of them account for the Manner in which he himself had Life communicated to him from his Parents? Why don't they then deny that there is such a reasoning Faculty in Men? Or why, don't they deny, that they themselves are alive? Can any of these deep Philosophers, who are for circumscribing their Belief by the same Bounds which limit their Understandings; can any of them, I say, give any Account how the Soul moves the Body, or how Motion is performed? If they cannot, why don't they, like the old Philosopher, deny that there is such a Thing as Motion in the World?

Can any of them account for any Thing in Matter besides a few of its superficial Qualities and Properties?

Why then do they not deny the Existence of Matter, since they understand so little about that which they understand the best of all Things in the World? Can any of them account for the Causes and Cures of a hundred Diseases of the Body? Can any of them explain what it is that occasions the prodigious Difference in Capacity between *a Newton* and *an Idiot*? Or can any of them give the Reason why a Blow on the Head may bring down *a Newton* to the same pitch of Understanding with *an Idiot*? If they cannot account for these, why don't they deny that there is any Difference between *a Newton* and *an Idiot*? Can any of them conceive how any one of the five Senses is performed? If they cannot, why don't they deny all the five?

To deny the Being of him who hath wrought so many glorious Works, and for whom the whole Creation witnesseth, is a Pitch of Folly and Impiety, which one would wonder how rational Creatures can work themselves up too. He hath placed the Sun in the midst of the Firmament of Heaven, as the great Lamp to enlighten the World, and hath clothed him with such Beauty and Splendor, that no Eye can stedfastly behold him. He hath stretched out the lofty Pavilion of the Heavens, and covered it with such a Multitude of Stars as no Man can Number. He gives his Command, and the weighty Waters rise up from off the Earth, and out of the Deeps of the Sea; and afterwards
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are poured down again upon the Ground in such Floods, that it seems astonishing how the Air could sustain them. He utters his Voice in the Heavens in Thunders, and sends forth his Lightnings over the World, which dart from East to West in the twinkling of an Eye. The Earth itself, though insensible and inanimate, shakes as if through Fear of its Almighty Creator. And what Man can answer him with a Voice like his? He opens the secret Passages of the Earth, to receive the Waters of the Sea, and thereby refines and sends it over the dry Land. He shuts up the Winds as in a Prison, and, at his Pleasure, lets them loose upon the Face of the Earth or over the Ocean, and they tear up Trees, and overwhelm Ships in the Fury of their Passage.

These and many more wonderful Things he doth, and the meanest of his Works is infinitely above the Reach of all united Power, besides his own, to accomplish. The meanest Insect is a Work too hard for all the Men on Earth to make. We often meet with Statues and Pictures of Creatures made by Men; but what Man can breathe into them the Breath of Life? And even the Creatures to whom God hath already given Life, when it pleases him to take away their Life again, What created Power can preserve it one Moment after the appointed Time? *Thus he doth in the Armies of Heaven, and among the Inhabitants of Men, whatever seemeth to him good, and none can stay his Hand, or say to him, what dost thou?*

At any Rate, whether there be a God or not, I hope no Atheist will pretend to demonstrate that

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there is not a God. The most they can do, is to bring his Existence into Dispute, and to wrangle about it, and puzzle themselves and any others, who will be Fools enough to listen to their idle and empty Sophistry.

Now, if there be but the least Chance imaginable, that the Existence of God should prove a Truth, methinks the smallest Degree of Prudence in the World should direct those Men to prepare for it and reckon upon it.

For, if it should prove a Truth, it must be a terrible Truth to them. They, who now deny God, shall most certainly be forced at last to own him. They who would not see him in his Works, nor hear him in his Word, shall certainly feel him in his Wrath. They, who would not have him to reign over their Hearts, then he will certainly *rule with a Rod of Iron*. If the *Potsherds of Earth strive with its Maker*, it shall certainly be dashed in pieces. They, who shut their Eyes and their Ears against God in this World, shall not be able to fly from his Vengeance in the other. They, who will not hear the still small Voice of the Gospel, shall not be able to shut their Ears against the thundering Sound of the dreadful Sentence of Damnation, "*Depart from me, ye cursed,*" &c.

Next to those, who deny the Being of God, are such as deny the Truth of the Scriptures, or of the Christian Religion.

They who deny the Scriptures, like all Persons that are resolved to oppose, right or wrong, take up with a very wretched Cavil, *viz.* That they
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are not of the Antiquity they pretend to, or that they do not contain all Things necessary to be believed and practised in order to Salvation; there having been many very valuable Manuscripts burnt at the Destruction of Jerusalem, &c. As if the Providence of God was not able to take Care, that any inspired Writings he intended should be handed down to the last Ages of the World, should escape the general Destruction of Cities or Kingdoms.

The Opposers of Jesus Christ and his Religion are the *Deists* and the *Jews*. It was the constant and incurable Error of the *Jews*, that the *Messiah* was to come as a secular Prince with great Power and Magnificence, and to deliver their Nation from Slavery. This Error they were drawn into chiefly by taking the Prophecies of the Old Testament concerning the Glory and Kingdom of the *Messiah* in a literal Sense. And, when they found that *Jesus of Nazareth* was the supposed Son of a *Carpenter*, and that through his whole Life, there was nothing of Grandeur or Pomp affected or desired by him; and more especially, when they found that at his Death he was numbered with the Transgressors, and suffered as a Malefactor; when they found, that none of the *Scribes* or *Elders* believed on him, and that his Disciples were a Set of mean illiterate Men; they then concluded, that he was not the *Messiah*, that was to come; but that they must look for another. This foolish Reasoning of the *Jews* may be resolved into the following Absurdities, viz. That it is impossible the Prophecies of the *Old Testament* should by any means be intended

to be understood metaphorically, but literally ; that, because the *Jews* were firmly bent to believe that the Saviour of the World must be a great Prince ; therefore it was impossible but God must humour their Prejudice ; though the Scriptures inform us, that *God's Thoughts are not like our Thoughts, nor his Ways, like our Ways* ; that it was unreasonable to suppose that the Saviour of the World should suffer Death ; though Greatness is as much, if not more, shown in suffering bravely, as in acting greatly ; and though the very Nature of the Thing obviously requires, that he, who is to save the World from suffering, must suffer for the World ; that, because the Scribes and Rulers did not believe in *Jesus*, he could not possibly be the true *Messiah*, because it was impossible such learned Men should be mistaken ; but the Ways of God are infinitely above the narrow Learning of blind, short-sighted Men.

Had the Saviour of the World come with all the Pomp and Magnificence of a King, armed with visible Power and backed with Armies ; who would then have dared to put forth his Hand against him ? or who would have been able to hurt him ? And how then could the suffering Part of his Mediation have been fulfilled ? That the Scribes, the Priests, and other Church-men should oppose *Jesus Christ*, was no great Wonder. Churchmen in all Ages have been remarkably impatient of Contradiction, and those of the *Jews* more than any others ; being doubly obstinate, viz. as *Jews*, and as *Churchmen*. Farther, it is well known, that of all Sorts of Contradiction, that Sort is the most disagreeable, which
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is used for shewing People their Faults. Now our Saviour, like a faithful Preacher, took all Opportunities of reproving the Hypocrisy, Pride, and Ostentation of the Scribes and Pharisees, and of finding Fault with what they valued themselves chiefly upon. There are therefore many Reasons for the Opposition our Saviour met with from the Rulers of the Church; which the *Jews*, if they had not been blinded with Prejudice, might easily have seen and made Allowances for.

There were several very singular and amazing Circumstances about our Saviour's Death, which carry with them Convictions, of his being the Son of God, so bright and glaring, that it is astonishing that any reasonable Creature should be capable to shut its Eyes against them. *Pilate*, the Judge who condemned him, declared once and again to the People, that he thought him an innocent and just Man; he refused frequently to yield to their wicked Desires, or to pass the Sentence of Death upon him; he took Water, and washed his Hands, to testify, that he wanted to be thought clear of such a horrible Piece of Wickedness as the Death of an innocent Person. But he knew the Danger he was in, of being pulled down from his Judgment-Seat, and torn in Pieces, by the Fury of a distracted Mob, spurred on by a Set of hot-headed Churchmen, whose *tender Mercies*, he knew, *were Cruelty*.

Another remarkable Circumstance, attending the Death of our Saviour, was, That *Judas*, who was a hardened, wicked Wretch, yet was so struck with the Horror of the heinous Wickedness he had committed, that he restored the very Bribe, for Love
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of which, he had betrayed his Master, and went and hanged himself. And we are likewise told of one extraordinary Circumstance relating to his Death, *viz. That his Body burst open, and his Bowels gushed out.* An Instance of the Displeasure of God against that atrocious Monster, which could not escape the Knowledge of the *Jews*, and might have served to convince them, by so remarkable an Interposition of the Hand of God against *Judas*, that they, who had had any Hand in the Death of *Jesus*, were highly guilty in the Sight of God, as well as he who wickedly betrayed him.

Another of these remarkable Circumstances attending the Death of *Christ*, was the Declaration of the Centurion, *That of a Truth he was the Son of God.* The Conviction and Confession of that simple, unprejudiced, illiterate Man, is an everlasting Reproach against the Obstinacy and Unbelief of the stubborn and unreasonable *Jews*, who had so many Grounds for giving their Assent, instead of refusing it so obstinately. But why should I mention these? The very Heavens and the Earth bore Witness to the Divinity of our Saviour at his Death. The very dead arose out of their Graves to testify his Godhead. The Earth shook and trembled with Horror of the most heinous Crime that ever was committed upon it. Though its more stupid Inhabitants were not afraid; but daringly imprecated upon themselves and their Children, the Guilt of the Blood of the Son of God. The stony and unfeeling Rocks rent as if for Pity; but the harder Hearts of the *Jews* were unmoved. The Sun, as if ashamed and afraid to behold such

a Scene of Horror, retired out of Sight, and would not lend his Light to that monstrous Act of Wickedness, even the Crucifixion of the Son of God.

The *Jews* are extremely proud, and very unreasonable, because a great many of the *Heathens* were cut off and swept away from before them, and their Lands given to them and their Children. But they ought to consider that it was not so much on Account of their Righteousness, or Uprightness of their Heart, that God gave to them those Countries, as it was on Account of the excessive Wickedness of those Heathen Nations, that he drove them out of the Lands they had long possessed. *Deut. ix. 4, 5.* And accordingly, whenever the *Measure of the Sins of the Jews was full*, those Lands were taken from them again, as they had formerly been taken from the *Heathens*, when *the Measure of their Sins was full.*

It is very wonderful, that the *Jews* should be so much puzzled as they are about the Cause which brought upon them such Judgments as Heaven never inflicted upon any other People on the Face of the Earth. *Josephus* says, the Miseries the *Jewish* Nation suffered at the taking of *Jerusalem*, were the most grievous that ever were heard of upon Earth, in any Age or Nation, and expresses his Wonder what could provoke Heaven to punish them with such excessive Severity. And the heavy Hand of God appears to this Day upon that unhappy People in a most signal and distinguishing Manner. They are to this Day an Astonishment and a Hissing among all the Nations, as they were threatned by the Prophets of old. They are a People distinguished

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guished from all others on the Face of the Earth, and yet are not a Kingdom. Though they are blended and mixed with the Inhabitants of all the Nations of the Earth, they are so effectually distinguished from all other People, that they are always known at the first Glance.

Other Nations have been cut off or destroyed for their Sins by the immediate Judgment of God. But they have always been so utterly destroyed and swept away, that no Remains of them have been left: On the contrary, the Punishment of the *Jews* is, by the immediate Direction of the Majesty of Heaven, protracted and continued for above Fifteen Hundred Years after their final Destruction as a Kingdom. And the very Preservation of that People is certainly intended by Divine Providence for making the Judgments of God the more visible to Men. When the Veil of their Temple was rent from the Top to the Bottom, it plainly pointed out that their Religion, of which they were so fond and so proud, was going to be abolished, and that there was to be no longer any Division betwixt them and the *Gentiles*. Our Saviour having by his Coming, fulfilled all the Prophecies, and by his Sacrifice of himself put an End to all other Sacrifices and outward Ceremonies, which were only Typical of him; it was obvious that there was to be no farther Occasion for their Temple or their Altars, or their endless and burdensom Ceremonies.

Since therefore the *Jews* may reasonably conclude, that the greatest Punishments, that ever were inflicted upon any Nation, were drawn down upon

upon them by their having committed the greatest Crime that ever was committed by any Nation ; and since they may reasonably conclude, that their Repentance for their horrible Crime, *viz.* that of the shedding the *Blood* of the *Son* of *God*, and their receiving and believing him to be the true *Messiah*, is the best Proof they can give of their Repentance : So I say, since they may reasonably conclude, that nothing but the same Blood of *Jesus Christ* the Son of God, will wash away their Sin, and restore them to that Favour with God, which their Sin has lost them ; they ought, no Doubt, to lose no Time, but without Hesitation break off their Sin by Repentance, and thereby endeavour to hasten the Completion of the Prophecy in the Scriptures, in their Favour, *viz.* “ That they are “ to be restored at last with the Fulness of the “ *Gentiles* ; a Time which all good and benevolent “ Men earnestly desire to see.” *Isaiab* i. 25, 26, 27. i.—6. ix. 6, 7. xi. 1—12. xii. throughout. xiv. 1, 2, 3. xxv. 9. xxvii. 20. xxviii. 16, 17. xxxii. 18. xxxv. throughout. xl. 1, 2. xlii. 1—9. xlviii. 4—20. xlix. 5, 6, 7. l. 6, 8. lii. 13, 14, 15. liii. throughout. lviii. 8, 9. lix. 3, 4, 16, 20. lxi. 1, 2, 3, 4. lxiii. 1, 2, 3, 4, 5. lxv. 1, 2, 7. lxvi. 3, 4. *Rom.* xi. 12, 25. *Hosea* xiv. *Micah* v. 1—8. *Zech.* vii. 12. *Matt.* i. 16. *1 Pet.* i. 18, 19. *Eph.* iv. 8. *Col.* ii. 15. *Heb.* i. 5. *1 John* i. 14. *Gal.* iv. 4. *Heb.* ix. 22. ii. 16, 17. vii. 24. x. 6. 7. *Rom.* x. 4. xvi.

VIII. *An Address to the Dissenters in England, &c.*

I intend to fill up this Paper by a few well-meant Thoughts for the Use of those called *Protestant Dissenters*, distinguished by the Name of *Puritans*, &c. with some of the Professors of the Church of *England*; and as I bear them a very sincere and hearty Affection, I earnestly wish, That what I shall say, may be of as much Service to them, as I intend it, and much more than I dare presume to hope from my own mean Abilities.

First, I will take the Liberty of advising some of them, (for many of them are not to be charged with this Practice,) not to be unreasonably censorious, and to usurp a Power not belonging to them, I mean by judging other Men's Hearts, or their State with respect to Salvation. No Error is more presumptuous, or more unbecoming a Christian than the Opinion, that none but those of our own Sect or Party shall be saved. Our Saviour's mediatory Prayer is full of a Spirit very different from this; *John xvii.* He there prays, *That all the Elect may be one, as God the Father and he himself were one.* And surely it is not the Way for any to be *one* in this Sense, to endeavour to widen every little Breach, and to exclude from the Favour of God, in our narrow and short-sighted Imagination, all Men who happen to differ from us in Matters of
all

smaller Importance when the Essentials of Religion are not neglected. Our Saviour likewise, in *John* x. 16. says, *I have Sheep not of this Fold.*"

We ought not therefore to imagine, that all without our own Fold are *Goats*, and not *Sheep*, (to use the Scripture Metaphor,) since our Saviour calls those of one Fold *Sheep* as well as of another. We read how *Miriam* and *Aaron* chided against *Moses*, for marrying an *Ethiopian* Woman. And no doubt but it was Matter of Conscience with them. But though they were Saints of the living God, yet to support their Argument they said, *Hath the Lord only spoken by Moses, hath he not spoken also by us, Numb. xii. 1, 2.* So we may see the Consequence of their Presumption; and the Lord heard it, and in *ver. 10.* Smote *Miriam* with a Leprosy; yet for all this *Israel* was at all Readiness to accept of them again into their Camp, judging them with a Spirit of Charity, and not with Contempt. We find in *Acts* xv. that a great Contention arose concerning Circumcision, which caused much Heat and Division among the Apostles and primitive Christians. And, though *Paul* and *Barnabas* agreed about this Matter, yet we find in the 39th *verse*, how much they differed about one Member's going with them to visit the Churches, upon which the Strife rose so high, that they parted, and we don't hear of their meeting again. And, though they happened to differ so much in this Affair, we are by no means to conclude either of them, void of the Grace of God; nor, I believe, will the strictest Partizan of any Sect whatever do: And yet some of the Bigots, both of the Church of *England*, and of the *Puri-*

tans, are apt to conclude so, concerning any Person of our own Times, who happens to differ from them in Matters of as little Moment. This is certainly and extremely unreasonable ; for, if *Paul* and *Barnabas* above Sixteen Hundred Years ago, may be supposed to have been both Saints of the first Rate, though they happened to disagree about some Circumstantials ; what hinders a *Presbyterian* and a *Church of England-Man* to be both good Men now, although they happen to differ in some Circumstantials ? Truth was as much Truth in those primitive Times as now ; and the same Thing may perhaps be said of the Difference betwixt *Paul* and *Barnabas*, as may be said of the like Differences in our own Times, namely, That there were Faults on both Sides, and that much less Heat and Strife would be more becoming in all Matters of small Consequence, &c.

Farther, we find, in *Mark* ix. 38, 39. That one of the *Disciples* of our *Saviour* takes upon him to rebuke one for casting out *Devils*, because he did not follow *them* : but the Answer his *Lord* and *Master* gave him, shews how different his Sentiments were in such Matters ; and how much more large his Views and Notions of Things than those of his *Disciples*. “ *Forbid him not ; (says he) for they that are not against us, are for us.* ” An Answer, which may stop the Mouths of many People of narrow and contracted Spirits among us at this Day. Do we not see that the great Creator placed that glorious and universal luminary, the Sun, in the Firmament in such a Manner as he may dispense his Light and Heat to all Climates and all Kingdoms,

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Kingdoms, Tongues, and Languages, around the Earth, howsoever they may differ from one another in Principles of Religion or Forms of Worship? Ought not the Observation of this to teach us, that he, who can send his Rain and Sun-shine, and all the Blessings of Nature, over every distant Climate and Country, can likewise dispense the gracious Influences of his holy Spirit to many different Sects of Men, who live perhaps in the same Country. And, if it may be supposed, or rather, if it be certain, that God can and doth this, upon what pretence dare we withhold our brotherly Affection from those from whom he hath not withheld his *holy Spirit*? Or who are we, that dare take upon us to say to the unbounded and unrestrained Grace of God; “*Hitherto shalt thou come, and no farther.*”

There is a very quaint and arch kind of Defence, sometimes made use of by Persons who pretend to justify this narrow and contracted Manner of sticking violently for every little circumstantial Doctrine or Opinion, namely, “That Truth is like Gold, the smallest Portion of it very precious, and well worth contending for.” But ought not they, who advance this Argument, to consider, That (to answer them in their own way) Gold itself may be bought too dear. And if giving up the Spirit of Christianity, dividing those we ought to endeavour to unite, and raising more Disturbance about a disputed Point or Form of Worship than they are worth, (of which I could give many Instances;) and if this be not buying Truth too dear, I know not what is.

We maintain, that learned and important Disputes, divide Kingdoms, and sometimes even Families, persecute one another, and sheath our Swords in one another's Bowels, about some controverted Point of Doctrine, which perhaps neither Side understands much about, or about some Circumstance in the Manner of worshipping God; while in the mean Time they all agree upon the Fundamentals of Religion upon which the Faith of God's Elect is dependant, &c. *Rom. xiv. 3. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth, for God hath received him.*

We do not read, in our Saviour's Account of the last Judgment, who certainly knew the best how the State of Men is to be determined at the End of the World; we do not read, I say, in it, that it shall on that Day be asked of any Man, whether he was a Member of this or that Church, or Division of a Church; whether he kept the Church or Meeting? But whether *he from a Principle of Grace and Love to God, abounded in Works of Charity and Mercy? whether he fed the Hungry, clothed the naked, or visited the Sick and the Prisoner?* of such as was his Disciples; which he accounts as done to himself. *Mat. x. 40, 41, 42.*

At the same Time I would not be thought to contend, that a Form or Manner in worshipping God, warranted from Scripture, is not proper and necessary; nor that we ought to be altogether cold and indifferent with regard to Matters of inferior Consequence in Belief. On the contrary, I look upon any Absurdity in either of them, as an Error well

well worth correcting, if it can be done without occasioning more Mischief in the Doing it, than will over-balance the Advantages that may be gained by it when done. Nor do I think there can be much Fault found with any one, who, either in Conversation or in Print, endeavours to shew the Unreasonableness of many of the peculiar Absurdities or Oddities of any Sect, more especially, if such Sect or Church seem to value themselves much upon those Formalites, and despise those who do not observe the same, or to put them in the Room of the weightier Matters of Religion; which is indeed the only Consideration that induced me to publish a few Thoughts upon the Singularities and Ceremonies of a certain Church in our Times.

I would farther advise you to beware of prying too curiously into the Cases and Affairs of other Men. We see how *Peter* is reprov'd by our *Saviour* for a Piece of such idle Curiosity, when he asked him, "*Lord what shall this Man do*?" *John* xx. 21, 22. The Answer he receives is a very sharp one, namely, "*If I will that he tarry till I come, what is that to thee; follow thou me.*" As if he had said, *Peter, I have given you a Commission to feed my Sheep*, this, and your own Salvation is what you are only mind. As for this other Disciple, I will employ him as *I see proper*; therefore give yourself no Trouble about any thing without the Sphere of your own Duty. You know already, that you are not *Proof* against *Temptation*; it will therefore be proper that the Attention to your own Business ingross all your Care, lest, while you turn aside after Matters of

vain Curiosity, you fall behind in running your Christian Race. „ *Secret Things belong to the Lord; „ but that which is revealed, to us and to our Children.*”

The great Disadvantage arising from the indulging of vain Curiosity, is, That all the time, that is consumed in it, is not only lost, but turns to our own Prejudice; as it is impossible to give a strict Attention to our own Concerns and those of other Men at the same time.

Any one, who has any Conception of the Difficulty of *working out their own Salvation*, and the Work a *Christian* has to do; the Lusts and Affections he has to mortify, the violent and unruly Passions he has to keep within Bounds, the Duties he has to discharge to *God* and to his *Neighbour*, the *Temptations* of *Sin*, *Satan*, and the *World*, to struggle with; any one, I say, who understands and considers the Nature of the Work, and Business of a *Christian*, will see that there is no Time in Life to spare for idle Curiosity or Amusements of any kind.

Again, Another caution, which I think will not be useless to the *Dissenters*, and even some of the Church, is this. They, being commonly more strict and regular in their Lives, and more modest in their Conversations, than too many of those that go under certain other Denominations, are apt to be much shocked and offended with the leud or blasphemous Conversation they frequently hear in mix'd Company, and, out of an imprudent Zeal, do rebuke those they hear guilty of them. I mention this, because I my self have seen Instances of it.

A Person in Authority may and ought to rebuke and to punish such Practices ; but a private Person, by taking this imprudently upon him, will but embolden such People to express themselves the more indecently, and, by provoking them to Passion, will occasion them to commit more Sin. I would therefore rather advise all such well-meaning People to give no Countenance to such Practices, and to hasten their Business, and then leave such disagreeable Company ; or, if they think to reprove them, to take an Opportunity of reproving them in private, which perhaps may gain them over to a sober and virtuous Behaviour. The same Caution is equally proper in all other Cases, as well as in this of swearing or Leudness in Conversation.

And a Method of rebuking may be invented, which may have so good an Effect upon Men, as to make them see the Folly and Madness of their wicked Ways, and to make them thank their Reprover afterwards ; whereas a blunt Rebuke in an open Company would but have exasperated them the more.

I have heard a short Story to this Purpose of a Clergyman in *Scotland*, who was sufficiently aware of the Decency and Caution that is necessary in reproving Vice or Folly, so as to make the Reproof successful. This Gentleman falling into Company with some Rakes who begun to play off some of their blasphemous Sayings ; whether they were such Fools as not to know that they were guilty of the most clownish Ill-manners in the World, in swearing before a Clergyman, (which they ought to have regarded as Gentlemen, though they paid no regard

to God as Christians) or whether they were drunk before they came into his Company; or whether they let fly some Oaths merely to try whether that Clergyman would reprove them; and in what Manner he would do it, as they knew him to be a Man of Wit and Breeding; which of all these was the Case, I cannot determine.

The Clergyman sat the first four or five Minutes in great Pain at their monstrous Prophaneness. At length, resolving to let them know that he was much dissatisfied with their Manner of Conversation, “ Look ye (says he) Gentlemen, I don’t think it
“ fair, that you should in this Manner engross all
“ the Blasphemy to yourselves. I must therefore
“ insist, that, as you have all swore several Oaths
“ in your Turn, I may now be allowed as much
“ swearing as comes to my Share in the Conversa-
“ tion, and that No-body in the Company may
“ let fly a single Oath, till I have made up my
“ Number equal to yours.”

At this severe and yet genteel Rebuke, the Rakes were stung with Shame of their Wickedness and Rudeness; which gave the Clergyman an Opportunity of adding to the above witty and humerous Reprehension some Reflection, upon the Vices of profane and leud Conversation, more immediately proper from him as a Clergyman, and of a more serious and religious Nature. The Effect of all was what the worthy Gentleman, intended, namely the raising in the Minds of those unthinkful Profligates, some Consideration of the Folly and Wickedness of those Crimes, which they had never looked upon

upon before as any other than a part of Wit and Politeness.

If therefore any well-meaning Person of the Puritannical or Dissenting Party, or of any other Denomination, can contrive a Method of reproving the Sin of Blasphemy with Hopes of Success, I shall not have any Occasion to repent my taking the Trouble to suggest to them the few following Thoughts upon the Subject ; which may be a furnishing them with Arguments against it.

As all Men, who give themselves the Liberty of Swearing in Conversation, are not universally *Atheists*, nor even *Deists*, but rather allow themselves more in that sinful and infamous Practice, through Inconsideration and Thoughtlessness, than from a direct Contempt or Defiance either of natural or revealed Religion ; as this is the Case of many Swearers in Conversation, I shall here quote a few Passages of Scripture, which shews how much God, the Author of the sacred Writings, is offended against this Sin, and those who are guilty of it. These Passages are to be seen at *Exod.* xx. 7. *Levit.* xxiv. 14. *Deut.* xxviii. 58, 59. xxix. 19, 20. *2 Kings* xvi. 22. *Esther* ix. 24. *Jerem.* xxiii. 10. *Zech.* v. 4. viii. 17. *Mal.* i. 6. vii. 12. iii. 14. *Mat.* v. 34, 37. *Acts*, xix. 9. *Rom.* ii. 23, 24. ix. 14, 19, 20. vi. 1. *2 Pet.* iv. 4. *Jud.* v. It is likewise expressly forbidden in the Third Commandment, which shews how odious it is in the Sight of God, since he took Care to prohibit it so expressly in one of the ten great Commandments, by which he intended Mankind should in all Ages regulate their Lives.

This

This Sin is farther a notorious Piece of Folly and Absurdity. How often do we hear profligate Men endeavouring to gain Belief of what they assert by a profane and blasphemous Oath? But can such People imagine Mankind to be so stupid as not to conclude, that any Man, who has so little Conscience, Religion, or Virtue as to affront the Majesty of Heaven by Blasphemy, can never be supposed to have Principle enough in him to restrain him from telling Lies? How can we judge favourably of any Man with respect to one Virtue, when we see him altogether neglect the Practice of another.

Is it not more natural and reasonable to conclude, that he who breaks one Command, will be apt to break another and consequently that he who swears, will be apt to lie.

Again, if we consider Swearing with regard to its Effect upon a Man's Discourse or Style in Conversation, what a monstrous Jargon does it make of it! The frequent Repetition of the same Phrase, let it be never so beautiful or elegant, at length becomes insupportably tiresome to the Ear. How much then must the Ears of those, who are so unhappy as to fall into the Company of a *Swearer*, be grated and stunned by the constant Repetition of such horrid, unmusical and infernal Sounds as those of Swearing and Blasphemy are? much famed by a certain Set of People which are a Burden and Disgrace to Conversation where Prudence and Sobriety are." As a Friend of mine was punished being, under a Sort of Necessity, confined about half an Hour in the Company of a monstrous *Swearer*,
and

and as he gave me an Account, I shall here set down a piece of the Conversation, or rather Jargon, with which he punished them, as nearly according to his own Manner of Delivering it, as I was informed, and as my Memory will afford. I shall, in Place of the abominable Oaths, with which he larded his Speech, put in the *Burden of a Song*; which is not near so shocking to the Ear as his usual Oath. And from this Specimen any one may judge of the Taste those People discover, who pretend that Swearing is a Grace to Conversation.

“ I'll tell you what, Gentlemen, says he, *Sing*
“ *tringum trangum Tragedy*; I am for a merry Life
“ and a short, *Sing tringum trangum Tragedy*. Your
“ Parsons tell us about Repentance and Stuff, *Sing*
“ *tringum trangum Tragedy*. *Sing tringum trangum*
“ *Tragedy*, I would fain see any of them refuse a
“ good Dinner, or repent of eating one, *Sing*
“ *tringum trangum Tragedy*; and yet they would
“ have us whine and cant, and pray, and fast, *Sing*
“ *tringum trangum Tragedy*. I believe they would
“ have us to starve and pray, that they may have
“ all the Mirth and good Victuals to themselves,
“ *Sing tringum trangum Tragedy*. But we are not
“ such Fools, *Sing tringum trangum Tragedy*. I
“ have nothing to repent of, for my Part, except
“ the Sin of Whoring, *Sing tringum trangum Tra-*
“ *gedy*; and for that I must trust to God's Mercy,
“ *Sing tringum trangum Tragedy*. A pretty Story,
“ Faith, *Sing tringum trangum Tragedy*. What
“ have we Youth and Vigour for, *Sing tringum*
“ *trangum Tragedy*? Not to make ourselves a Pack
“ of musty, mouldy Mopus's, *Sing tringum tran-*
“ *gum*

“ *gum tragedy*, and enjoy none of the Pleasures of
 “ Life, *Sing tringum trangum Tragedy*. For my
 “ Part, *Sing tringum tringum tragedy*, I am resolved
 “ to live merrily, while I live, *Sing tringum tran-*
 “ *gum tragedy*; and after I am dead, they may
 “ make Wheelbarrows of my Bones, if they will,
 “ *Sing tringum trangum Tragedy*.

They may talk of their Flowers and Figures and Tropes, and other Ornaments of Rhetoric ; but this is a Sort of Ornament, that I believe is not to be found in any of the Works of ancient or modern Orators. And for my part I could almost wish that they, who indulge themselves in *Swearing*, might be punished in a miraculous Manner ; by having their Speech taken from them for a Time ; that they might learn to make another Use of it than affronting or provoking the Almighty Giver of it. But to go on,

Though *God* will admit of no Excuse for Sin, yet some Sinners do plead an Excuse to satisfy themselves: The *Drunkard* pleads the tempting Flavour of his Liquor, for his beastly Excess: The *Cheat*, the Sweets of Profit: The *Fornicator*, Beauty and the unnatural Appetite: The *Ambitious*, Greatness, and Authority. Thus every Sinner pleads some imaginary Pleasure Profit or Honour to satisfy themselves; but the Swearer can plead none of these, because he sins for the very Sake of Sinning.

It has been a Question, whether any *Mortal Man* was ever Virtuous, altogether for the Sake of *Virtue*: But I think no Body will deny that the
Swearer

Swearer is vicious altogether for the Sake of Vice ; and as it were to please the *Devil* in Spite of the Ridicule and Disgrace he exposes himself to in this World, and the Punishment in that which is to come.

Satan, in the Book of *Job*, puts a very impudent and malicious Question to the *Almighty* concerning *Job*, *Doth Job fear God for nought*, 1. 9. But the following Question may very properly be asked and will admit of no Denial, namely, *Doth not the Swearer serve the Devil for nought* ?

How common is it to hear the shocking Voice of Swearers, calling out, without any Temptation for *God* to damn themselves, or their *Fellow Creatures* *Soul*, *Blood*, or *Body*, as if by Authority they could order him to execute their Sentence. And even so Brutish, as to call out to damn the *Brute Beasts*, who have no Soul to be saved or damned. And such Things has no Life nor Breath in them. It is surprising to hear Men of common Sense guilty of this Sin ; without any Pretence or Temptation ; for it is not only most daring and unaccountable, but it is the very opposite of Reason, Religion, Virtue, or any one Endowment of the human Soul, which distinguishes it from the Beasts that perish.

How lamentable is it, that, in Contempt of all *Laws*, *Divine*, *Civil* and *Ecclesiastical*, this Sin is practised, to our great Reproach, both at Home and Abroad ; and, if *Mercy* prevent not, to the Ruin of our Souls and Nation, notwithstanding the good *Laws* we have against it, which if executed would undoubtedly amount to a greater Sum of Money than all our Land-Taxes, &c. What a Pity is it then that such a good Law should be neglected,
which

which if executed would prove so much to the Honour of God, and the Good of the Publick.

But lest any one should be so wicked, as to become an Advocate to plead the Devil's Cause for nothing, and stand up for this inexcusable Sin, let me ask such Persons, whether they would take it well, if any of them, being the Master of a Family, after the strictest Prohibitions and most severe Threatnings, should find his meanest Servants making use in a ludicrous and contemptuous Manner of his Name in the midst of Drunkenness and Obscurity.

It is reasonable to think, that this Practice would provoke you, who is but a Worm, how much then must the Swearer provoke that great and terrible God, who is King of Kings and Lord of Lords.

Another Practice, which is likewise a Profanation of the great and terrible Name of God, somewhat more excusable indeed, as less wickedly used, and applied rather to Blessing than cursing; is the Ejaculation of "*Lord have Mercy upon us,*" "*Good Lord,*" "*Good God,*" or "*Lord,*" &c. which are thrown out by many People upon Occasion of Wonder, or any other sudden Emotion of the Mind. There is not a better Argument of Folly to be named, then frequent Admiration, as it is a certain Proof, that a Person knows little of the World, who is astonished at every Thing that happens, *since there is nothing new under the Sun, as Solomon tells us, Ecclesiastes i. 9. iii. 15. and the Thing that hath happened to Day hath often happened before.*

But,

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But, besides the exposing our Folly by frequent Expression of Wonder upon every trivial Occasion, this Way of expressing ourselves upon such Occasions is likewise very foolish and wicked. When a Person is struck with Wonder, what can be more absurd, than to express his Wonder by calling out upon his *Maker*, if he intends that such Invocation should be understood to have any meaning at all, then the least Thought in the World must convince any Man of common Sense of the monstrous Wickedness of such a rash and presumptuous Uttering of that tremendous Name; and if it is intended to express no Meaning or Thought at all, what can be more childish or silly than to use frequent Expressions without any meaning?

This is perverting the very End of Speech, which ought to serve for communicating the Thoughts of the Speaker to the Hearers. When a Person cries out, on Occasion of any sudden Emotion, “*Lord have Mercy upon me,*” and at the same time does not in the least think of what he utters, or whether *the Lord will have Mercy on him* or not; ought he not to expect that God will have as little Mercy upon him, as a *great Prince* would have upon a Slave, who should come before him to beg his Life, and, instead of behaving in the *Royal Presence* with suitable Submission, should fall to *catching of Flies* with his *Hands*, or dancing a *Lancashire Hornpipe* with his Feet. Let such People consider, if they can think, that they are constantly and perpetually in the Presence of one infinitely greater than any earthly Prince, who can take from them what is of more Value than their Lives, and condemn

demn them to a Punishment far more terrible than Death. But to go on,

Notwithstanding that Cursing and Swearing is much despised by the *Ladies* in general; yet lest any of them should have a Notion that a minced Oath, &c. gives them a smart Air in Conversation, I would (with all Respect) advice them to consider two Things upon this Subject.

The first is, That nothing is more apt to make them odious to the other Sex, than any thing that gives them the least masculine Air; which any approach toward Profanity or Obscenity does in a very eminent Degree.

The other is, That the least turn toward Profanity gives the Male Sex a strong Suspicion of a Ladies Chastity; which is the very Fault that Men can never bear or pardon. If then by Swearing, or by mincing of Oaths, &c. the Ladies do most certainly run an eminent Risque of disgusting the other Sex, upon whom, under *God*, their whole Fortune depends; if it is certain, that they run the Hazard of drawing their very Chastity itself into Suspicion by such Expressions; and if, besides all this, it is likewise certain, that they must highly offend their Maker by such Proceedings, how extremely imprudent is it in them to indulge themselves in this ridiculous Practice, since there is not the least Temptation to it, of either Pleasure, Profit, or Honour.

If any of that amiable Sex, whose Infirmities I pity, and whose Graces and Virtues I love, should, upon Reading this Paragraph, imagine I intend to make them more apprehensive of the bad Opinion
of

of the Men than is necessary, or that I represent my own Sex as more suspicious in their Temper than they are ; I here assure them, that our Sex are of such a suspicious Temper, as to put a Construction, according to their own leud Fancy, upon every indifferent Word ; to interpret, or rather misinterpret, a Smile, or a Nod of the Head ; to read what they foolishly call the Language of the Eyes ; and to draw Meanings (and those very ill-natur'd ones) out of Gestures, which are so much unstudied, as to be even unperceived by the Person, that uses them. How common is it to hear an empty Fop whisper, " Such a Lady" (whom perhaps he has not seen Three Times) " has an amorous Eye, a forward Gait, or a wanton Conversation, I warrant says he, she is Flesh and Blood," &c. All which he, of his great Sagacity, finds out without the least Ground in the World for his ill-natured Suspicions.

If then the most rigid Severity of Conversation will not secure a Lady's Reputation from the Malice of slanderous Tongues, how much have they to fear, who give any Ground for such Slanders by a Behaviour, which is usual in Women of a leud Character ? Upon the whole, I can assure the Ladies, that no Degree of Modesty and Gentleness of Behaviour ever was, or will be offensive to our Sex ; but that the least Degree of the contrary is shocking ; and constantly the most shocking to the soberest and most valuable Part of them. Could a Lady be imagined so timorous and modest, even as to blush at her own soft Image in a Glass, no Man would ever be disgusted at her upon that Ac-

count, but, on the contrary, so much the more charmed with her. But to see that amiable Sex, (formed for Softness, Gentleness, and Modesty,) courageously stare in the Faces of Men, talk with them confidently, and even allow their Conversation toward the Masculine Vice of Impiety, must disgust the Male Sex, as much as it does the Female to observe in a Man the Timorousness, Simplicity, and effeminate Softness of a Girl.

Thus have I endeavoured according, to my poor Ability, to put together some few Thoughts upon the Subject of Profanity and Impiety in Conversation, which may (as I said before) serve to furnish any well-meaning Person, either of the Dissenting or Church of *England's* Communion, with some Thoughts that may perhaps be useful for discountenancing that monstrous Vice. I now return to my Address to the Dissenters, from which I had digressed.

It seems more particularly necessary, that the *Dissenters* from the established Church in any Nation should examine themselves very strictly as to the Measures of their Faith, and the Foundations of their Religion. They, whose Consciences will not allow them to yield the smallest Point in Religion, ought most certainly to resist even unto Blood, in Matters of greater Consequence. We have lately been alarmed with Fears of a *French* Invasion; the necessary Consequence of which must have been the establishing of Popery amongst us by Fire and Sword. The *Dissenters* ought to consider very attentively, and to examine themselves very strictly, whether, if the Designs of *France* should at any
Time

Time hereafter prevail against us, (*which God of his infinite Mercy avert*) they should have Faith and Constancy enough to endure Persecution and Martyrdom for the Protestant Religion.

If such a severe Trial should for our Sins be brought upon us; how would the irreligious and profane Triumph over us, if they should see the *Dissenters* yield up the Protestant Faith to avoid Persecution? How would they cry out, “Lo, these
“are they, who pretended that their Consciences
“were too tender to allow them to join with the
“Church of *England*, because it symbolized with
“that of *Rome*.” “How, are their Consciences
“now become hardy enough, to allow them to
“join with the Church of *Rome* itself.”

I am of Opinion, that it cannot be thought improper at this Conjunction, to lay before my Readers of all Denominations a few Observations concerning this dreadful Religion, as a kind of Antidote, and to endeavour, as far as I can, to arm all People against it; that, if ever it be attempted to be introduced here, it may meet with the Reception it deserves. This, I know, has been much better done by much abler Hands; but perhaps this Treatise may fall into the Hands of Readers, who may not happen to see those other and stronger Preservatives against Popery. And a weak Antidote must be owned to be better than none at all.

No Religion in the World, ancient or modern, besides Popery alone, can be said by its Fundamental Principles to strike at the very Root of human Society. A Religion, which establishes for a fundamental Doctrine, that all, who are not of it, are

to be persecuted with Fire and Sword in this World, and to be doomed to everlasting Damnation in the other, strikes at the Root of human Society with a Witness. Persecution hath been practised by many blind Zealots in many different Religions ; and the Fault has been owing rather to the ignorant Zeal and Barbarity of the Professors, than to the Religions themselves ; but in the Church of *Rome* it is established for a Principle, That the Catholick Faith is to be defended and propagated by any Sort of Means whatever. No Sect of ancient Heathenism, as far as I ever heard, can be compared with Popery in this Respect. For, though in the more barbarous Ages and Nations, they offered now and then a few human Sacrifices, they ought not to be named in one Day with the Papists, who have generally in their mildest Persecutions destroyed greater Numbers at one time than we have Reason to believe the *Heathens* offered in Sacrifice in all Ages taken together.

The *Spaniards*, according to the Accounts we have from their own Historians, who, doubtless, would give the most favourable Account of the Matter, cut off no less than Fifty Millions in *Mexico* in *America*, partly on Account of Religion, and partly of Wealth. A number almost equal to that of the whole Subjects of *France*, *Spain*, and *Britain* joined together ! The greatest Slaughter that ever was perpetrated upon the Earth since the Foundation of the World ? And, I hope, shall never again be equalled, while the World stands. The dreadful Scenes, that have for many Centuries been acted, and still are acted in their infernal Court of
Inquisition,

Inquisition, are well enough known. Where the Miseries, they inflict upon their innocent Fellow-Creatures, are so great, that they dare not venture to trust the unhappy Creatures they have under Confinement, with a Knife to cut or eat their Victuals, lest they should take the Opportunity of using such an Instrument for putting an End to their Affliction, and so disappoint their Devilish Malice and insatiable Cruelty of its Aim, which seems to be, to take a Pleasure in protracting the Torments of unhappy Creatures, for no Manner of Purpose, but the Pleasure their infernal Religion teaches them to take in Blood and Cruelty.

I. This is the Religion, that has put Mankind upon acting Cruelties against one another, which shock Humanity to read of, or hear described.

II. This is the Religion, which has put Men upon racking their Inventions to find out Variety of Tortures for afflicting their Fellow-Creatures. Axes, Gibbets, Wheels, Boots, Thumbkins, and Racks, are the dreadful Arguments used by the Zealots of it, to convert Men to it, and to gain Profelytes.

III. This is the Religion, which divests them of that very Temper, which is the distinguishing Character of Mankind, *viz.* Good-Nature, which therefore is called Humanity, and places in their Breasts, instead of it, the Temper of the most Savage of the Beasts, with this Difference, that the Beasts generally exert their Fury upon those of a different Species from their own, whereas Popery teaches its Voraries to break loose with the fiercest Cruelty upon their own Species.

IV. This is the Religion, which, not many Years ago, put a certain Person upon persecuting, murdering and banishing above Thirty thousand Protestants out of *Germany*, without allowing them Time or Leave to carry with them any thing to save them from starving, and some not so much as their Clothes to cover their Nakedness.

V. And this is the Religion, which enabled a certain *British* Monarch, who is now gone to his Place, to stand unmoved and untouched with the smallest Degree of human Pity in a Court in *Scotland*, and see Numbers of miserable Men tortured with the Boot, and their Flesh and Blood, Bones and Marrow of their Legs squeezed into one Mass, to hear the piercing Shrieks of Torment, to look upon the agonizing Distortions of Countenance, and the last struggles of Nature sinking under insupportable Misery; and all this with as little Discomposure of Countenance, or Appearance of Compassion, as a Philosopher could view a natural Experiment.

VI. This is the Religion which formed a *Gun-Powder-Plot*, in the Year 1605, by which (had not God prevented) *King James I.* and both Houses of Parliament were to be blown up into the Air, and in the Year 1666, many Men, Women and Children, were destroyed in that dreadful Fire, by which 13000 Houses in *London*, were burnt to Ashes.

VII. This is the Religion, which in the late Rebellion, in the Year 1715. threatened in *Scotland*, that if ever the Pretender was upon the Throne of *Britain*, all Presbyterians should be persecuted with Fire and Sword, and be judged without Mercy.

VIII. This

VIII. This is the Religion that is professed by a *Pretender* to the Throne of *Britain*, and this Pretender pretends to be the Descendant of the above-mentioned Monarch, whose Inhumanity is the Disgrace not only of Kings, but of the Race of Mankind. May never any of his Family or of his Religion any more be the Curse of this unhappy Nation, *Amen*.

To the Cruelty of this Religion may be added its Idolatry ; which appears in their making to themselves, and worshipping Images of the invisible God, *whom no Man hath seen at any Time* ; in their Images of the Virgin *Mary*, and the Saints ; in their worshipping pieces of rotten Wood, stinking Bones, and old Rags, Kissing nasty Relicks covered with Dusts and full of Worms, old Shoes, sweaty Night-caps, and lousy Doublets of a pack of greasy, starving, knavish, tatter'd, beggarly Monks, by them called Saints ; in their worshipping and kneeling before the Mass, and calling a bit of Bread, God Almighty, &c.

One would wonder, that a Religion so extremely childish and silly as *Popery* is, should at the same Time be so excessively mischievous and destructive ; and that it should be at the same Time glaringly and openly blundering and ill-contrived as to the Doctrines it teaches, and likewise to the last Degree cunning and profound in its Designs ? which are all for secular Power, Wealth and Grandeur.

That it has been well contrived for this Purpose, appears undeniably from the Success it has had ; an unanswerable Argument. How shall we then account for the wonderful Success this Religion has had in raising its Priests to such exorbitant Power and

Wealth, and gaining to that Church such a prodigious secular Interest? I can think of no other or better than the following, which is a great Reproach to the Simplicity and Folly of Mankind. It is this,

That in religious Matters, it is all one, whether Sense or Nonsense be taught for Doctrines by the Priests; if such Doctrines be only very roundly asserted, and the Assertions backed with Fire and Sword.

There is one single Answer, that will do for all Absurdities alike; viz. That though a certain Doctrine appears never so absurd to human Reason, it may yet be strictly true; for the Mysteries of Religion are not to be judged of according to Reason; they being above the Sphere of it, and not within its Cognizance. Now, this Assertion happens to be true in the Case of real Mysteries, but the Church of *Rome* hath made Mysteries of Matters of mere common Sense, as that monstrous one of Transubstantiation. It can be no Mystery whether Bread is Bread or not, or whether Wine is Wine or not; else it must likewise be a Mystery whether Air is Air, Water Water, Fire Fire, or Earth Earth, or whether there is any Air, Water, Fire, or Earth in the World. And yet the Church of *Rome* have found Ways and Means to palm off this Plain, simple Falshood, under the Name of a Mystery; and by this Means have been able to gain Belief for it. And it is certain that hardly any Thing can be imagined too absurd to gain Belief in the same Manner. Indeed the whole Popish Doctrines seem contrived as for an Experiment upon the Credulity of Men, and to try how far it will go, and what they will swallow. Nor are their

their Ceremonies and Worship less foolish than their Doctrines.

It is a Saying of some of the Antients, That it was a Wonder how one Soothfayer could look another in the Face without Laughing. It is to me a greater Wonder, how one Priest can look another in the Face without Laughing. What can be imagined more ludicrous and farcical, than the Behaviour of the Priests at Mass; their shifting their several Robes at different Parts of the Service; their Albs, Surplices, Amicts, Gowns, Copes, Maniples, Zones, and Cowls? Their bespattering the People with Water, with an Instrument like a *Plasterer's* or *Bookbinder's* Brush. Their waving the Incense Pot; their kneeling and incensing the Host; their elevating of the Host; the Priest sometimes at the Altar, and by and by upon the Floor before it. First, he appears at one Door in one Dress, and in a Moment he whips out of Sight, and appears at the other in another. Before you can say *Who's there*, he is at the other End of the Church, and before you can say *Who comes*, he is back again. The Tricks of *Harlequin* are nothing to his. In short, I don't know any Thing more silly and childish, &c.

Their Prayers to the *Virgin Mary*, and the rest of the *Saints*, are to the last Degree trifling and absurd. They pray to *St. Peter*, that he would open the Gates of Heaven to them; tho' our *Saviour* (as Man) expressly tells the Woman, who desired that her two Sons might sit in *Paradise* one on *his right Hand* and the other on *his Left*, that such a Favour was not *his* to give, but *his Heavenly Father's only*. Thus have

have they made the Disciple greater than the Master. Their Prayers to the Virgin *Mary* are so far from having any Authority from *Scripture*, that our *Saviour* himself seems of Purpose to have treated his *Mother* with as little extraordinary Respect as possible, that no one might ever have a Pretence from his Example to pay her divine Honours. Accordingly in *John* ii. 4. does not so much as give her the honorary Title of *Mother*, "*Woman*," (says he) "*What have I to do with thee? my Hour is not yet come.*" But the Papists, instead of this, pray more to her than to their Maker, and say ten *Ave Maria's* for one *Pater noster*. They even intreat *her* to interpose her maternal Authority with our *Saviour*, and to command him to have Mercy on them. What a more daring Piece of Blasphemy can be imagined; than to desire a mere Creature to assume Authority over the Almighty Creator. They style her the *Gate of Paradise*, the *Mother of Mercies*, the *Treasurer of Grace*, the *Sanctuary of Sinners*, the *Atoner and Mediatress of Men*, the *Queen of Heaven*, the *Happy Mother, who expiates Sin*, the *only Hope of the Miserable*, the *Mother of Orphans*, the *Ease of the sick and oppressed, all Things to all Men*. Thus they put her in the Place of God Almighty, calling upon her in such blasphemous Words as the following: "*Lady, in thee have I trusted. Mother, save us. The Heavens declare thy Glory, O Virgin! Be merciful to us, O Lady! In thy Hand, O Lady there is Life and Salvation. Save us, O Lady, wash away all our Sins, O Lady, heal all our Infirmities. Into thy Hands I commend my Spirit, O Lady, &c.*"

Farther,

Farther, if we consider the Popish Doctrines of the *Pope's* Supremacy and Infallibility, we shall find them equally big with Absurdity.

I. The Pope pretends to represent *God himself upon Earth*; to have all Ecclesiastical Wisdom and Authority within his own Breast.

II. He pretends that all crowned Heads, and Potentates upon Earth, ought to be subject to him; and that he does them Honour by allowing them to kiss his Toe. It is notorious, that a certain Pope, in the former Days of Superstition and implicit Faith, after having put the Crown upon the Head of a Booby King of those Times, kicked it immediately off again with his Foot, to shew him, that he could crown and un-crown Monarchs at his Pleasure.

III. He pretends to call, direct, confirm, or dissolve Councils; to make Laws to force the Consciences of Mankind; to judge all Men, but be judged of none. If he should by his Bulls and Anathemas send to Hell thousands of Souls, no Man is to find Fault, or say, What dost thou?

IV. He pretends to excommunicate, depose, or kill whom he pleases, and to be above all Things in Heaven or Earth, except *God* alone; and, I suppose, thinks it an Instance of great Humility, that he does not pretend to be equal to *God* himself.

V. He pretends to absolute Infallibility, though it is notorious, that the Decisions of different Popes have often been directly contrary.

VI. He pretends to all Wisdom and Knowledge, though he is a meer Dotard with Age.

VII. He

VII. He pretends to all Power and Authority, though he has not Strength enough to walk alone.

VIII. He pretends to absolute Innocence, and assumes the Title of *His Holiness*; though many of the Popes have been worthless Miscreants.

IX. He pretends to be little less than a God, tho' a thousand Infirmities of Body and Mind may convince himself, and all who see him, that he is but a Man, and a sinful Man, who is but a Worm.

Thus have I set down a few of the most glaring Absurdities of the Church of *Rome*, as they occurred to me, without any Regard to Order or Method. This I have done purely for the Sake of laying before such of my Readers, as may not have happened to see the Writings of abler Authors upon the Subject, a superficial View of the Nature of that Religion, which we were lately so near having crammed down our Throats, in spite of our Consciences, and to the imminent Danger of our Lives and everlasting Salvation, and with which we may lay our Account, if the Enemies of our Religion and Liberties should prevail against us; which *God of his Mercy for Christ's sake prevent*.

I shall fill up the remaining part of this Address with some Thoughts upon a general Reformation of Manners in *Britain*.

I rather take this Opportunity of touching upon this Subject just now, because it is my private Opinion, that in a Time of Danger, a Nation cannot use a more likely Expedient for gaining Success over its Enemies, than breaking off their Sins by Repentance, and promoting, encouraging, and praying

praying for a general Reformation, which may lay us open to the Favour and Blessing of God, upon which Success depends more than upon the Address or Bravery of Generals or Admirals, *for the Battle is the Lord's*, Psalm xx. 7, 8. I doubt this Doctrine would sound strangely in the Ears of an irreligious military Man, or a Hero, who puts his Trust rather in the Thunder of great Guns, than in him whose Voice thunders in the Heavens.

But if it be only granted me, that there is a God above ; that his Providence rules the Affairs of this lower World ; that he loves Virtue, and virtuous Nations ; that he can and usually does give Success and Prosperity to those Nations or Persons whom he loves, and who obey his Laws: I say, if these few, plain and undeniable Truths be but granted me, I think it unavoidably follows, that a Nation, that would enjoy Happiness in Peace, or Success in War, cannot take a more promising Method than by endeavouring, as much as possible, to encourage publick and private Virtue, and to discourage Vice.

When I consider this, I own I cannot look upon the present State of this unhappy Nation without the greatest Concern and Fear ; it is but too notorious to be denied, that there is hardly a Face serious and practical Religion left in our Country.

To instance in one or two Particulars.

What can be more shocking, than to observe Professors of Religion dishonouring the Son of God, and making a Saviour of their religious Duty and moral Virtues, as if they could, as a Sacrifice,

satisfy

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satisfy *God* for their Sins. And many pretending to serve *God* the one Day, the *Devil* and their own *Lusts* the other; and so they go on from sinning to confessing, and from confessing to sinning; as if they had prevailed with *God* to compound with Iniquity or give them a Licence to commit Sin; and many, who should oppress Vice, countenancing vicious Practices: Elections, which should be Matter of Conscience with Prayer and Supplications to *God*, carried on with drinking, rambling, and even to be feared with Bribery itself, notwithstanding the *God of Truth* is taken to witness by the Voters, that they neither have nor are to receive any Reward. But to go on, what can be more moving, than to hear Swearers, like barking *Devils*, profaning the sacred Name of the *God of Heaven*; the Dregs of Popery encouraged; Licences granted to immoral Actions, Drunkards, as so many loathsome Swine, disgracing themselves below the very Beasts that perish. The *Lord's-Day* profaned even by some of exalted Stations, (who should give a good Example to others) who spend the most part of it in Eating and Drinking, &c. and many of lower Stations after the same Manner, and by Idleness, Diversion, Buying and Selling without Regard to the *Sabbath* or the peremptory Command of *God*: Fornication, Adultery, and Incest practised, Iniquity appearing openly in the very Streets, and with Giant-steps, triumphing over all that is serious, decent, or human; debauched Men and Women talking such shameful Obscenities, as are enough to make the Ears of Passengers to tingle; many Youths of both Sexes, venting most horrid Blasphemies and Profanity; Wives perishing

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ing for Want, and Whores maintained with Wealth and Grandeur ; the *Devil's Lawyers, Attorneys, Advocates, and Sponsors* appearing for him, defending and pleading for Vice ; and condemning every Thing that is sacred, yea, even the very fundamental Doctrines of Christianity ; and to sum up all, the Principles and Practices of great Multitudes sinning away their Time in Sport, and sporting away their Time in Sin, craving the Vengeance of the *Almighty God* to his very Face ; so that, instead of hoping for the Blessing of *God* upon our Arms, considering what we deserve, we may rather wonder that he hath spared us so long, and that he hath not commanded the Earth to open her Mouth and swallow up a Number of us the wicked Inhabitants of it, or sent Fire down from Heaven to consume us.

If ever there was a Pitch of Wickedness which exceeded this in a Land of Light, where the Gospel was preached, and where there were Laws enacted according to the Word of God, it is what I never heard of ; and the Mercy had need be infinite, which will pardon us, and which we have all great Need to implore, as is our unquestionable Duty.

May that God, *who is boundless in Mercy, and who has honoured Great-Britain, with the clear Light of the glorious Gospel, and glad Tidings of Salvation, through Jesus Christ, with a protestant and wise Prince to sit upon the Throne ; a peaceable and prudent Parliament, good and wholsom Laws for the Oppression of Vice, and encouraging of Virtue ; wise and prudent Rules for the Peace of Society, and supplying the Wants of the Needy : May he be pleased to pour out a Spirit of Grace and of Supplication upon all Ranks of People,*
determining

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determining us all to forsake Sin and evidence our Love to him, and Obedience unto his Laws, by a strick Performance of the Duties of our Station, and by an Abhorrence of every Sin, which may provoke God to Wrath against us : May he multiply the Blessings of Heaven upon his Majesty King George, and his Posterity : May he be his Counsellor, and go forth with his Fleets and Armies, fight his Battles, and overcome his Enemies ; our Judges be Peace, and our Exactors Righteousness. May the Gospel have free Course and be glorified among us : May there be many added unto the Household of Faith, and the Remains of Popery suppressed. May he of his boundless Mercy, for the Merits and Mediation of Jesus Christ, look mercifully upon us, and avert the Judgments which our Sins do deserve and yet make Great-Britain a Praise and Honour thro' the whole Earth, and to his Name be the Praise ; Amen.



IX. *To the disaffected Persons in
Britain.*

SINCE the most Part of the former Matter was written and prepared for the Press, we have been alarmed with the Fear of a *French* Invasion in Favours of a Popish Pretender. But the worst Part of the Alarm, and the greatest Ground for Fears and Uneasiness on this Occasion, have been the Suspicion which a great Number perhaps of the most serious and judicious among us have entertained, are our Sins of Omission and Commission, and that the Pretender has even to this Day a very strong and numerous Party among us, who would very willingly and readily favour such Invasion, and assist him in making good his Pretensions to the Crown of these Kingdoms.

Some Reasons, which these Gentlemen advance for their Suspicions of the Disloyalty of a Number of his Majesty's Subjects, are, among others,

I. That in *Scotland*, the Church are always groaning under Grievances, and divided among themselves to such a Degree, that it may be supposed, that if an Invasion with seeming Success were approaching, it could not miss to meet with Encouragement, &c. But let such know, that as there is no better Method of turning different Parcels of Iron into one solid Piece, than by the Influence and Heat of a fiery Furnace; so in my humble Opinion, there is not a more visible Method of uniting those People together, than the Prospect of a Popish Pretender.

There is indeed one Grievance, that many People in *Scotland*, greatly groan under; namely, that of Patronage, the bad Effects whereof are innumerable, with respect to the Interest of Religion; for in that Part of the Country where I lived, there are many religious Persons who value the Gospel above every Thing, who cannot bear to have a Minister imposed or forced upon them by the Patron: The Act of Patronages was made in a Time when the Administration was in the Hands of those who did not favour the Protestant Succession; the Presbyterians were distressed at that Time on Account of their great Zeal for the Succession in his Majesty's illustrious Family; and it is taken very much amiss by them that they are not restored to that Privilege, which they were deprived of on such an Account; But though they be distressed and disgusted on the Account of this Grievance, yet their Love to his Majesty, and Abhorrence of a Popish Pretender, is the same as formerly.

II. That in our Times, and within our Memories in the Nation, a very numerous and powerful Faction, have made several Efforts in Favour of the Pretender, with various Circumstances.

That the same turbulent and restless Spirit, which prompted those of former Times to make these desperate Struggles, is not yet quieted; but rather on the contrary, that since that Time its to be feared, by the enormous Increase of Luxury and Profusion, &c. the Estates of many of both Gentry and Traders in *Britain* are reduced to the last Pinch of Extremity, which hath increased the restless and uneasy Disposition, which is the Occasion of Seditions and Rebellions in Kingdoms. When

When a Man of Power and Influence hath either by Bribery or by Extravagance reduced his Fortune to the last Gasps, and finds himself sinking into Poverty and Misery, which he hath not studied how to bear; he naturally catches at any Opportunity of bringing about a Change of Affairs in his Country, upon the villainous Expectation, that, when all Things are turned upside down in it, some lucky Chance may perhaps cast him upon the Spot, where Preferment or Benefits are to be had; in which he thinks himself thus far safe, that he can but be unhappy at any Rate, let Affairs take what Turn they will, and must certainly be so, if he does not retrieve his Affairs upon the Ruins of his Country. Such are the Views, upon which Men in higher Stations may be supposed to judge it for their cursed Interest to favour an Invasion.

As for the inferior Part of the People, both in the landed and trading Interest; it is but too well known that People of all Ranks have of late Years reduced themselves to such a Pass as to their Circumstances, by means of that universal Profusion which prevails every where, that they can find no Happiness or Ease within their own Minds, and consequently cannot bring themselves to be satisfied with the publick Administration of Affairs in their Country.

And having their Heads filled perhaps by the the News-writers, &c. with a Set of Common-Grievances, from their great Wisdom are very willing to submit to a Popish Pretender, rather than be under the Government of a Protestant Prince, whom they have a groundless Prejudice

against; to bear Persecution rather than the Taxes necessary for the Support of the Government; to be restrained in Religion and Liberty of Conscience, rather than live under a Government which perhaps sends a scurrilous *Billinggate* Scribbler to *Newgate*, once in Seven Years; to have their Country swarm with *Popish* Priests, rather than maintain a Set of Excise-Officers for collecting the King's Revenues; to see the Fires lighted up in *Smithfield*, and hear a Thousand Gibbets groan with the Bodies of Martyrs to the Protestant Religion, rather than bear the slight Hardships of a standing Army, and the unavoidable Consequences of an involved and incumbered State of a Nation.

In this Manner some Persons of the best Judgment and the greatest Knowledge of the State of the Nation, reason concerning the Causes of a Disposition tending to Rebellion and Sedition, which they alledge to be but too general at this Day.

I have determined to insert in this Paper that which I did not at first think of, purely that I might have the Opportunity of offering a few Thoughts, which are the Consequence of the late Invasion, the Alarm of which hath broke out since I have drawn up the Matter of the foregoing Papers. I will therefore beg leave to add, to what I have already said, two or three Advices to the Quality of *Great-Britain*; in which I do not pretend to advance any thing very wise or profound, but solely value myself upon the Honesty and Sincerity with which I offer them. I heartily wish they were better as to Sagacity or Wisdom; but I cannot

cannot wish them to be better meant ; for I know, that is impossible.

I must beg Leave (and intend to take it, whether it be granted or not) to tell many great Folks, and especially those in Authority, that they have not only their own Sins to answer for, but those of their Inferiors likewise, whom their superior Influence or Example misleads from Virtue, Sobriety, Honesty and Frugality, into Venality, Looseness and Extravagance. I do not positively assert, that the People of Fashion of the present Age have, by their Example or otherwise, introduced the Vices which have brought all our Misfortunes upon us, and are like to be the Destruction of us : But, though I do not impute to the Quality of the present Age the first Rise of the above-mentioned Vices ; I must impute to them the Blame of having done nothing at all to discountenance them by their Influence or Example ; and this is the very least my Conscience will allow me to say.

I must likewise take upon me to advise all Persons in high Rank to endeavour to moderate their Expences ; and then, as their Wants will be few, their Estates will be sufficient, their Minds easy, and somewhat to spare out of them for the poor, and the good Example will extend itself over all the Nation.

To wave all Arguments from Prudence, or Love to their Country, or a Principle of Honesty, which ought to teach Men Moderation, that they may be able to pay their Debts ; to wave all Considerations, I say, taken from these Points, I think I can offer one, which is likely to have great Weight with them, if the same whimsical Temper will rule them in this as in all other Things. This

Consideration I would therefore address to all Persons in *Britain* and *Ireland*, who are willing to be reckoned among the better Sort; and especially I recommend it to the serious Regard of all those Ladies, who would be called polite. It is this,

That, as Politeness is nothing else but differing as much as possible in all Respects from the Vulgar; and as it is certain, that in this Age they are arrived to a monstrous Pitch of Luxury, Profusion, &c. consequently it must be to the last Degree unpolite and vulgar to be profuse or luxurious, &c. Is there any Fashion in Dress, which the great Folks don't leave off, though never so becoming or convenient, as soon as it has descended among their Inferiors? How common is it to hear a Person of Quality, when they see one of a mean Station in a polite Dress, say, *It is enough to cause it to go out of Fashion, &c.*

And yet, though the Fashion of spending more than they can afford has been for many Years past universal among the *Cobblers, Chimney-sweepers, Street-rakers, and Shoe-cleaners, in London*; I don't see but that the same Way of Life is still as fashionable among the Quality as when it first came up. Is it not very strange that a Lady will not wear a Gown of any particular Fashion, after the Fashion is become universal among the inferior Sort of People, and yet that all the polite should keep up the same general Profuse Way of Life after it is become so universal among their Inferiors? At this Rate Quality, Greatness, Politeness, Fashion and Distinction, are at an End, since there is no longer any Difference between the Manner of Life of the
highest

highest and the lowest, the Hand-maid and her Mistress.

It is to be hoped the Legislature will one Time or another find Leisure to take the Manners of the People into their Consideration, and by laying Taxes upon the cursed Diversions in Vogue, viz. *Masquerades, Cock-fighting, Boxing, Shows, Plays* and *Musick-Gardens*, raise the Charge of them above the Reach of the manufacturing People. This Method has been thought proper by one of the wisest of *States*, viz. *Holland*; and for any Thing I could ever hear of, would be no way improper, but on the contrary very advantageous in *England*. But I entirely submit these and all other Considerations to their superior Wisdom.

To conclude, I advise the disaffected to the present Administration to consider, that, with all the Faults they find to it, it is infinitely preferable to Popery and Slavery to *France*. And I can assure all the Grumblers in *Britain*, that their Snarling will never do the least Service to the Publick, and may do some little Harm. I can likewise assure them, that, if they will give over their Folly and Extravagance in their Expences, which occasions them to be uneasy in their Minds, they will soon see the Proceedings of the Government to be in the main very prudent and judicious, considering the involved State of the Nation. I shall leave with them this Assertion, that Luxury, Extravagance, Wickedness, and forsaking of God, have brought upon this unhappy Country every single Misfortune it now groans under; and that nothing will ever re-

store its former Happiness, but an universal Change of the Manners of the People.

We have not only amongst us Enemies to the Government of *Great-Britain*, but even unto the Government of *Christ's Kingdom*, practically declaring that *they will not have God to reign over them*; saying, *we have loved Strangers, and after them we will go*; but let such know, that as he is now offering himself unto them in the *Gospel as the Lamb of God, who taketh away the Sin of the World*, he will in a short Time appear to them as *the Lyon of the Tribe of Judah*; and will say, *bring forth these mine Enemies, who would not that I should reign over them, and slay them before me*; a dreadful eternal Sentence from the Mouth of him who is the *judge of the quick and of the dead*, and who can *kill and damn* at one Stroke.

It is therefore the unquestionable Duty of every one, who has not subjected themselves unto *God*, to consider how they will answer him Face to Face, when he erects his *Throne upon the Clouds of Heaven*, and does by his *Thundering Voice* summon them before his *Bar*, to receive that dreadful Sentence, which will be passed upon every one who is found out of *Christ*; *Rom. iv. 12. Matth. xiii. 35, 36, 36. Eccles. xii. 14. Acts xvii. 21—iii. 19. Rev. xxii. 20.*

X. *The Author's Liberty in judging
of Religious Matters.*

I Intended to have dropped some few Thoughts farther upon this and some other Subjects, but for want of Room must omit them, and the rather, as I am sensible, there will be one particular Objection against me and my poor Works, which ought to be answered before I conclude; and I must endeavour to acquit myself as well as I can.

The Objection is this, that one in the Station of a Servant as I am, ought not to pretend to judge in Matters of so high a Nature, and especially to prescribe to the Fathers of the Church as I have in some Degree pretended to do in this Piece.

No Doubt if I were to employ myself in reading History, I might find out many Instances of famous Men of Antiquity, who, though in a low Station of Life, have been high in Wisdom and Judgment. But we may often see Solomon's Words confirmed, *Eccles. ix. 16. Nevertheless the poor Man's Wisdom is despised and his Words are not heard.* But to proceed, among the Heroes of Scripture, *Jacob, Moses, Samuel and Gideon*, were all ordinary People, *Nehemiah* a Footman like myself, *Amos*

a Shepherd, *Elisba* a Ploughman, and our Saviour's Disciples mean illiterate labouring Men. Not to multiply Particulars, these few Instances are sufficient to turn into Ridicule any Objection that may be made against any Man's Capacity from his Station.

It may be here objected, that, as the Priests under the Law were set apart for their Office, and no other Persons allowed to intermeddle in sacred Things, though otherwise endued with very eminent Qualifications, consequently no others, besides those who are taught the learned Languages, have been educated at Universities, and consecrated by a Bishop, ought to pretend to judge in religious Matters, or to censure the Proceedings of those Men who are thus distinguished, by the Laws of Nations or national Churches.

What I contend for, in Answer to this, is, That common Sense is common Sense, whether it be spoken by a Nobleman in his own Lace, or a Footman in his Master's Lace, or whether it be written at a Mahogany Scrutoire, in a painted Closet, or a Deal-board Desk in a back Room. How much are we misled by outward Appearances, and how do we connect Things together that have no real Relation to one another at all ! What has a Man's Sense or Reason to do with Wealth or Greatness ? Wealth may indeed give a Man Opportunities of a better Education, or of keeping the Company of the learned and polite. But these give him no Advantage over a Man in a meaner Station, in speaking or writing upon Matters of mere common Sense, and to the great and important Things relating

lating to eternal Salvation, of which all Men should have a concern to make an Enquiry into, excepting only, that the Man of Education may know how to turn his Periods a little rounder and smoother than mine; and to make his Words trundle along after one another in a more musical Manner.

What I have treated of throughout the foregoing Pages, I think, are all Matters of Religion and common Reason; and Subjects which require no extraordinary Learning, or natural Acuteness of Genius to judge of them. It can require no great Sagacity to see the Wickedness of Lewdness, Profanity, and the other Vices both of Clergy and Laity. It requires indeed some Measure of the Grace of God, and Honesty of Heart to put a Man upon declaring against Vice in either Clergy or Laity; if we consider the Consequence which may happen: But I hope no one will pretend, that Wealth and Honesty, or Poverty and Dishonesty, are naturally connected together. On the contrary, we generally observe that too many of the Rich are so drawn away by the Temptations of their Riches, as to break through the Laws of Honesty and Virtue, and treat them as if they were above regarding them any other Way than with Contempt. Mankind are generally so easily imposed upon by outward Appearances, that we may observe, they even conceive a more or less favourable Opinion of a Person at first Sight, from the agreeable or disagreeable Form which Nature hath been pleased to give him.

We have a remarkable Instance of this natural Weakness in Scripture, in no less than a Prophet divinely

divinely inspired, viz. *Samuel*, When he was ordered to go to the House of *Jesse*, and anoint King over *Israel*, any one of his Sons whom God should choose. When *Eliab* passes by, "Surely (says he) *the Lord's anointed is before him.*" *Eliab* being a Man of a noble and majestic Presence, *Samuel* concluded, that the Worth and Greatness of his Mind must be answerable to the Appearance of his Person. But we may see his Error in the Answer he receives from God himself. "Look not on his Countenance nor the Height of his Stature, because I have refused him: For the Lord seeth not as Man seeth; for Man looketh upon the outward Appearance, but the Lord looketh on the Heart," 1 Sam. xvi. 6, 7. Farther we find, that *Jesse* himself and his Sons esteemed *David* no more than to send him with the Dogs of their Flock. For, when the Prophet desired *Jesse* to call before him all his Sons, he did not, it seems, think it worth while to call poor little *David* from the Field where he was keeping the Flocks.

His other Sons had been brought up, I suppose, like Gentlemen, at Dancing-Schools, Grammar-Schools, and Universities, &c. if there were any in those Days; while poor *David* was kept at Home a clownish illiterate Shepherd, to look after the Ews and Lambs. The Father concluded therefore, that it could not be worth while to call him before the Prophet: But God freely chose him to be a King of *Israel*, and passed by all his more likely, polite and learned Brothers, for he is Sovereign of the Kingdom of Providence, and of the Kingdom of Grace. But to proceed, if it should be alledged that

that my low Station exempts me from meddling in such high and important Matters as these; I would ask such Persons, as reason in this Manner, whether that Servant can be called too arrogant and presumptuous, who, upon hearing his Master dishonoured and abused behind his Back, should take upon him to stand up for the Honour of his Master, and should offer to vindicate him at the imminent Hazard of his very Life itself. I doubt if any one would blame a Scullion or Turn-spit of Insolence, for presuming to take his Master's Part, even against a Nobleman.

Or, if a common Foot Soldier of Six-pence a Day should chance to overhear Persons engaged in treasonable Practices against his King, under whose Banner he is enlisted, and whose Livery he wears; must he allow it to pass unheeded, because forsooth he is but a mean Man, and in no Place of Authority? I doubt, if it should be known that he was privy to such Practices, and made no Discovery, he himself would be looked upon as little less than an Accomplice with them. His Duty in such a Case is obvious, *viz.* to lay the Matter before his next Superiors, and such as he has Access to; and, if they slight his Information, or give Countenance to the Traitors or their Practices, he hath nevertheless done his Duty and discharged his Conscience, this is his Duty in the first Place, and he is obliged to do thus, let the Consequences be what they will.

Now these Comparisons seem to fit the Case in hand, as exactly as if they had been cast in a Mould for it. I am, it is true, in a low Station, though no lower than it has pleased God to place me; I

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am a menial Servant, blessed be God for it ; I hope I am at the same Time a Servant of Jesus Christ, and a Soldier under his Banner ; and I am likewise a Free-born *Briton*, by which Denomination, I am equal to any Subject in the Kingdom, though by the first, I am not above the very lowest. I have seen and heard my great and heavenly Master dishonoured, his Laws broken, and his Interest upon Earth endangered by the excessive Wickedness of daring Men. And shall I stand still and consider with myself, whether my Station is high enough to give me Leave to stand up for his deserted Interest ? Shall I make a Doubt whether I am not too mean to exert myself for the sinking Cause of Virtue, Religion, and common Decency ? When I see the infernal Monster *Vice*, stalking over the Country at Noon-day, with all his cursed train of Luxury, Venality, Leudness, Impiety, and Irreligion ; when I see them going up on the Breadth of the Earth, and, like *Satan in the Revelations*, broke Loose to deceive the Nations ; shall I not try to sling one Stone at the hideous Giant ? Who knows but it may sink into his Forehead, as that of young *David* did in the Forehead of *Goliath* ?

No, I ought to be courageous and diligent, and not let any, even the most improbable Chance of serving the glorious Cause of Virtue escape me. Let the Probability of Success be never so small, the Endeavour is laudable. And let it be never so small, according to human Reasoning, *God's Ways are not like our Ways, nor his Thoughts like our Thoughts*. He can Work his Ends by weak Means as easily as
by

by powerful ones; by such as to us appear improbable, as by those that appear infallible.

But I will go farther: Who knows but, even according to human Probability, this weak and feeble Weapon may have some Success in a greater or less Degree, in the following Manner.

Suppose these Sheets should happen to have the Honour of coming into the Hands of a dignified Clergyman, who, upon perusing them, should fall into the following natural and obvious Thoughts. “ What, is it come to this Pass at
“ last, that the Vices of the Clergy should render
“ our Order obnoxious to the Reproof of an illiterate Serving-man? Are our Faults so glaring
“ as to strike even the dull Sense of a poor Footman, who knows neither *Latin* or *Greek*? Is the
“ Behaviour of the Clergy so gross as to disgust a
“ Man of his indelicate Taste, and untaught Judgment? And must we own with Shame, that his
“ Rebukes are just, and that he tells us what our
“ own Consciences have told us a Hundred Times?
“ What then avails our superior Knowledge
“ or Learning; if this illiterate Man is to take us
“ to Pieces in this Manner, and to tell us our Faults
“ so roundly, and such Faults as we cannot deny
“ or confute? Where will this end? The next
“ Step, for ought that appears, may be that our
“ whole sacred Order be reduced to universal Contempt and Disgrace, for this may put us in mind
“ of the Ass reproving his Master *Balaam* the
“ Prophet. Let us bestir ourselves in time, and
“ enter upon some Measures for saving ourselves
“ from the Reproaches of our own Consciences
“ and

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and the general Ridicule of the most ignorant and illiterate Part of Mankind.

The Consequence of these Reflections might be, the putting of such Clergyman, or other Man of Influence and Authority, upon exerting himself for the Discouragement of Vice and the Encouragement of Virtue, by encouraging good and wholesome Laws to be enacted and executed; for what signifies good Laws if not carefully executed; and by furthering the Practice of Goodness by his Example, &c. I might mention some other Ways by which it may be possible for these well-meant but weak Pages to do some Service, less or more, to my unhappy Country, by God's Assistance. But whatever be the Consequence, one Advantage I am sure will reaping from them, is, *The Pleasure of reflecting that I have exerted the utmost of my feeble Abilities for the Support and Defence of a good Cause.*

F I N I S.

of Learning: if this illiterate Man is to take us
to Pieces in this manner, and to tell us our Faults
so roundly, and in such terms as we cannot deny
or contest? Where will this end? The next
Step, for our Country, may be that our
whole Nation shall be divided into two
camps and Divisions, and that we shall be
of the one or the other. I am sure that
People, who are divided in time, and
ever upon some Point for having ourselves
from the Reputation of our own Conscience
and